श्रीसुबोधिनी

Sri Subodhini

Commentary on Srimad Bhāgavata Purāna

by

Mahāprabhu Shri Vallabhāchārya

Text and English Translation

Canto Ten-Chapters 64 to 70

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Published by
Sri Satguru Publications,
Indological and Oriental Publishers
A Division of
Indian Books Centre
40/5, Shakti Nagar,
Delhi-110007
India

Email: ibcindia@vsnl.com
Website: http://www.indianbookscentre.com

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First Edition; Delhi, 2005

ISBN 81-7030-829-1 (Vol.XII)
ISBN 81-7030-771-6 (Set)

Printed at Chawla Offset Printers, Delhi 110 052

॥ श्री हरिः ॥

॥ श्री कृष्णाय नमः ॥

॥ श्री गोपीजनवल्लभाय नमः ॥

॥ श्री आचार्यचरणकमलेभ्यो नमः ॥

To

Our Beloved Bhagawān

SHRI GOPIJANAMANOHARA SHRI GOVARDHANAGIRINATHA

Beloved of the Gōpis

of

Vraja

"हरिर्हि साध्यते भक्त्या प्रमाणं तत्र गोपिकाः"

"Our Lord Can Be Attained Only Through Bhakti (Devotion). The Gopis of Vraja Bear Testimony To This"

(Sri Maha Bhāgavatam)

(2-18)

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॥ श्रीहरिः ॥

६३, स्वस्तिक सोसायटी,
४ था रस्ता, जुहुस्कीम,
पारले (पश्चिम), मुंबई.
४०० ०५६.

दि.२२/१२/२००४.

गोस्वामी श्याम मनोहर

श्रीमद्भागवतसुबोधिनीके आंग्लभाषामें अनुवादकी शृंखलामें अग्रिम खण्डका प्रकाशन होने जा रहा है यह अतीव हर्षकी बात है.

श्रीरामनूजीने जिस उत्साह और तत्परता के साथ इस अनुवादके अनुष्ठानमें अपनी निष्ठा और परिश्रम को निभाया है वह सभी श्रीमद्भागवतसुबोधिनीके प्रेमिओंके लिये हृदयसे भूरिशः अभिनन्दनीय है!

इस अनुवादके प्रकाशनके अनुष्ठानमें श्रीनरेश गुप्ता तथा श्रीसुनील गुप्ता बन्धुओंकी तत्परता तथा निष्ठा को भी सभी सुबोधिनीप्रेमिजन हृदयसे अभिनन्दनीय मानेंगे ही!

गोस्वामी श्याम मनोहर

॥ श्रीहरिः ॥

६३, स्वस्तिक सोसायटी,
४ था रस्ता, जुहुस्कीम,
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गोस्वामी श्याम मनोहर

श्रीहरिः

गोस्वामी श्याम मनोहर

श्रीमद्भागवत महापुराण शांकर रामानुज माध्व नैम्बार्क वाल्लभ आदि सम्प्रदायोंमें औपनिषदिक ब्रह्मतत्त्वके मनन-निदिध्यासनार्थ अथवा पौराणिक भगवत्तत्त्वके श्रवण-कीर्तन-स्मरणार्थ एक अतीव महत्त्वपूर्ण ग्रन्थराज है।

उपनिषदोंका उत्पत्ति-स्थिति-तप-मोक्षकर्ता परब्रह्म श्रीमद्भागवत महापुराणमें सर्ग-विसर्ग, स्थान-पोषण-अति-मन्वन्तर-ईशानुकथा-निरोध और मुक्ति तथा आश्रय रूपी दिव्य-लीलाकर्ता भगवान्के रूपमें निरूपित हुआ है।

महाप्रभु श्रीवल्लभाचार्यचरण, अतएव, श्रुति-स्मृति-सूत्रादि सर्वशास्त्रोंके सन्देहवारक चरम प्रमाणके रूपमें श्रीमद्भागवत महापुराणको स्वीकारते हैं और आग्रह रखते हैं कि श्रुत्यर्थ श्रीमद्भगवद्गीताके अनुसार करना चाहिए गीतार्थ ब्रह्मसूत्रोंके अनुसार तथा सूत्रार्थ भागवतानुसारी करना चाहिए।

६३, स्वस्तिक सोसायटी, चौथा रस्ता, जुहू स्कीम,
बम्बई ४०० ०५६. फोनः ६१४४३२६

"अडेल"
महाप्रभु श्री वल्लभाचार्य मार्ग, नवाशहर, किशनगढ, ३०५८०२

गोस्वामी श्याम मनोहर

महाप्रभुने, एक और दृष्टिकोणवश, श्रुत्यर्थनिर्णायक ब्रह्मसूत्रों तथा जैमिनिसूत्रोंपर भाष्य लिखा था, जो अब खण्डितांशोंमें उपलब्ध होते हैं। इसी तरह गीतार्थनिर्णायक श्रीमद्भागवतपर भी व्याख्यान प्रकट किया जो भागवतार्थनिबन्ध तथा सुबोधिनी के रूपमें खण्डितांशोंमें उपलब्ध होते हैं।

एक शास्त्रके रूपमें, समग्र भागवतका, उसके प्रत्येक स्कन्धोंका, स्कन्धान्तर्गत प्रकरणोंका, प्रकरणान्तर्गत अध्यायोंके तात्पर्यकी विवेचना भागवतार्थनिबन्धमें की गई है।

श्रीमद्भागवतके वाक्यार्थ पदार्थ तथा अक्षरार्थोंकी विवेचना संक्षेपमें सूक्ष्मटीकामें, जिसके कुछ त्रुटित अंश ही अब केवल उपलब्ध होते हैं; तथा विस्तारमें सुबोधिनीमें करनी चाही थी परन्तु प्रथम द्वितीय तृतीय दशम सम्पूर्ण तथा एकादश स्कन्धके दो-चार अध्यायों तक लिखी जा सकी।

६३, स्वस्तिक सोसायटी, चौथा रस्ता, जुहू स्कीम,
बम्बई ४०० ०५६. फोन: ६१४४३२६

"अडेल"
महाप्रभु श्री वल्लभाचार्य मार्ग, नयाशहर, किशनगढ, ३०५८०२

गोस्वामी श्याम मनोहर

प्रस्तुत आंग्लभाषामें भावानुवाद दशमस्कन्ध का आदरणीय श्री टी. रामनन् ने अतीव न केवल परिश्रम अपितु श्रीकृष्णभावना की स्पृहणीय तन्मयता से प्रकट किया है. यह इनके भावानुवाद के कतिपय अंशों को सुनने पर मुझे सुखद विस्मय-जनक अनुभूति जो हुई उसके आधार पर कह देने का लोभ मैं संवृत नहीं कर सकता.

महाप्रभु के समय से ही रामानुज संप्रदाय के साथ वाल्लभ सम्प्रदाय की घनिष्ठता का प्रमाण श्रीवेंकटनाथ वेदान्तदेशिक के न्यासविंशति में से "न्यासादेशेषु धर्मं त्यजनवचनतो" श्लोक अपने निजहस्ताक्षरों में लिख कर महाप्रभु ने प्रकट किया था. उसपर पुष्टिभक्तिसंप्रदायानुसारिणी व्याख्या, महाप्रभु के द्वितीयात्मज श्रीविट्ठलनाथप्रभुचरण ने प्रकट की उससे वह परिपुष्ट हुआ. श्रीविट्ठलनाथप्रभुचरण शतदूषणी भी सम्पूर्ण अपने हस्ताक्षरों से लिखी थी, जो संभवतः अभी सम्प्रदाय की प्रधानपीठ के ग्रन्थागार में सुरक्षित है. परवर्ती

६३, स्वस्तिक सोसायटी, चौथा रस्ता, जुहू स्कीम,
बम्बई ४०० ०५६. फोनः ६१४४३२६

"अडेल"
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गोस्वामी श्याम मनोहर

कालमें श्रीवल्लभजीद्वारा लगभग गीता पर तत्त्वदीपिका
भी पहुलांशमें रामानुजभाष्यानुसारिणी ही लिखी
गयी है.

मेरे पितृचरण गो. श्रीदीक्षितजी महाराज कपिस्थलं
देशिकाचार्य तथा पद्मगिरि पतिराज सम्पत्कुमाराचार्य
तथा नावाल्याकं श्रीनृसिंहाचार्यका स्मरण अतिशय
श्रद्धापूर्वक अपने विद्यागुरुके रूपमें करते थे.

यह सुदीर्घकालीन साम्प्रदायिक सौहार्द परम्परा
रामानुज सम्प्रदायके निष्ठाशील अनुगामी श्री टी.
रामनन्के प्रस्तुत आंग्लभाषानुवादको एक कोशसं-
भके रूपमें हमारे सामने लाती है. दिव्य-मधुर

इनके इस श्रीकृष्णभक्तिभावनासे ओतप्रोत अनु-
ष्ठानको अभिनन्दित करनेको प्रस्तुत लेखनी अपने
आपको समर्थ नहीं पाती. किमधिकम्.

गोस्वामी श्याम मनोहर

६३, स्वस्तिक सोसायटी, चौथा रस्ता, जुहू स्कीम,
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॥ परमपूज्य गोस्वामी श्याम मनोहर जी का आशीर्वाद ॥

॥ श्री हरिः ॥

श्रीमद् भागवत महापुराण शांकर रामानुज माध्व निम्बार्क वाल्लभ आदि सम्प्रदायों में औपनिषदिक ब्रम्हतत्व के मनन-निदिध्यासनार्थ अथवा पौराणिक भगवतत्व के श्रवण कीर्तन-स्मरणार्थ एक अतीव महत्वपूर्ण ग्रन्थराज है।

उपनिषदों का उत्पत्ति-स्थिति-लय मोक्षकर्ता परब्रह्म श्रीमद्भागवतपुराण में सर्ग-विसर्ग स्थान-पोषण उति-मन्वन्तर-ईशानुकथा-निरोध और मुक्ति तथा आश्रयरूपी दिव्य लीलाकर्ता भगवान के रूप में निरूपित हुआ है।

महाप्रभु श्रीवल्लभाचार्य चरण, अतएव श्रुति-स्मृति-सूत्रादि सर्वशास्त्रों के सन्देहवारक चरमप्रमाण के रूप में श्रीमद् भागवतमहापुराण को स्वीकारते है, और आग्रह रखते है कि श्रुत्यर्थ श्रीमद्भगवद्गीता के अनुसार करना चाहिए। गीतार्थ ब्रह्मसूत्रो के अनुसार तथा सूत्रार्थ भागवतानुसारी करना चाहिए।

महाप्रभु ने एक और दृष्टिकोणवश श्रुत्यर्थनिर्णायक ब्रह्मसूत्रों तथा जैमिनिसूत्रों पर भाष्य लिखा था, जो अब खण्डितांश में उपलब्ध होते हैं। इसी तरह गीतार्थनिर्णायक श्रीमद्भागवतपर भी व्याख्यान प्रकट किया जो भागवतार्थनिबन्ध तथा सुबोधिनी के रूप में खण्डितांशों में उपलब्ध होते हैं।

एक शास्त्र के रूप में समग्र भागवत का, उनके प्रत्येक स्कन्धों स्कन्धान्तर्गत प्रकरणों का, प्रकरणान्तर्गत अध्यायोंके तात्पर्यकी विवेचना भागवतार्थ निबन्ध में की गई है।

श्रीमद्भागवत के वाक्यार्थ, पदार्थ तथा अक्षरार्थों की विवेचना संक्षेप में सूक्ष्मटीका में, जिसके कुछ त्रुटित अंश ही अब केवल उपलब्ध होते हैं, तथा विस्तार में सुबोधिनी में सम्पूर्ण करनी चाही थी, परन्तु प्रथम, द्वितीय, तृतीय, दशमस्कन्धों का, तथा एकादश स्कन्ध के दो-चार अध्यायों तक लिखी जा सकी।

प्रस्तुत आंग्लभाषामें भाषनुवाद दशम स्कन्ध का आदरणीय श्री टी. रमणन ने, अतीव न केवल परिश्रम, अपितु श्रीकृष्ण भावना की स्पृहणीय तन्मयता से प्रकट किया है। यह इनके भावानुवाद के कतिपय अंशो को सुनने पर मुझे सुखद विस्मयजनक अनुभूति जो हुई - उसके आधारपर कह देने का लोभ में संवृत नही कर सकता।

महाप्रभु के समय से ही श्रीरामानुज सम्प्रदाय के साथ वाल्लभसंप्रदाय की घनिष्टता का प्रमाण श्रीवेंकटनाथ वेदान्तदेशिक के न्यासविंशति मे से "न्यासादेशेषुधर्मत्यजनवचनतो" श्लोक अपने निजहस्ताक्षर में लिखकर महाप्रभुने प्रकट किया था। उसपर पुष्टिमार्गीयसंप्रदायानुसारिणी व्याख्या, महाप्रभुके द्वितीयात्मज श्रीविठ्ठलनाथ प्रभुचरण ने प्रकट की; उससे वह परिपुष्ट हुआ। श्रीविठ्ठलनाथ प्रभुचरण शतदूषणी भी सम्पूर्ण अपने हस्ताक्षरों से लिखी थी, जो संभवत: अभी सम्प्रदाय की प्रधानपीठके ग्रन्थागारमें सुरक्षित है। परवर्तीकाल में श्रीवल्लभजी द्वारा भगवद्गीता पर तत्वदीपिका भी बहुलांश में रामानुजभाष्यानुसारिणी ही लिखी गयी है।

मेरे पितृचरण गो. श्री दीक्षितजी महाराज कपित्थलं देशिकाचार्य तथा यदुगिरि यतिराज सम्पत्कुमाराचार्य तथा नावलपाकं श्री नृसिंहाचार्यका स्मरण अतिशय श्रद्धापूर्वक अपने विद्यागुरु के रूप में करते थे।

यह सुदीर्घकालीन साम्प्रदायिक सौहार्दपरम्परा रामानुजसम्प्रदायके निष्टाशील अनुगामी श्री टी. रमणन के प्रस्तुत आंग्लभाषानुवाद को एक क्रोशस्तंभ रूप में हमारे सामने लाती है।

इनके इस श्रीकृष्णभक्तिभावना से ओतप्रोत दिव्य-मधुर अनुष्ठान को अभिनन्दित करने को प्रस्तुत लेखनी अपने आपको समर्थ नही पाती। किमधिकम.....

दिसम्बर ५, २००२ गोस्वामी श्याम मनोहर

मुंबई

Blessings From Parama Poojya Shri Goswami Shyām Manoharji Maharāj

–SRI HARI–

The sacred Shree Maha Bhāgavata Purāna, is considered as the most revered "King" among the holy scriptures, unanimously accepted and respected, by the followers of Shri Shankara, Shri Rāmānuja, Shri Madhwa, Shri Nimbarka and our Shri Mahāprabhu Vallabhāchārya, as being helpful, for the meditation and contemplation of the Upanishadic Truth of the Supreme Para Brahman and also for the hearing, chanting, singing and remembering the sacred Divine Truth and Principle of our Lord and His Divine Leelas, as explained in the Puranās.

The Supreme Para Brahman, explained in the Upanishads, regarded as the creator, sustainer, destroyer (withdrawer) and also as the giver of liberation, is described in the Mahā Bhāgavata Purāna, as the Supreme Lord and Shree Bhagavān, who enacts, His Divine Leelas of creation of the Primordial elements and it's subsequent forms (in endless permutation and combination) in this universe, and also provides for the various functions such as the continuity of existence, it's nourishment, fulfillment of desires and wants/requirements, changing of aeons/ times, enacting His Divine Leelas constituting the Divine

stories about these Leelas, blessing the devotee with pure and total devotion (NIRŌDHA) and finally causing the "liberation" (MŌKSHA) of His devotees. In other words, the Supreme Para Brahman described in the Upanishads, is the same Lord or Bhagavān Shri Purushōttama, as explained in this Maha Bhāgavata Purana.

Our Shri Mahāprabhu Vallabhāchārya has revered and accepted this Mahā Bhāgavata Purāna, as the ultimate proof and evidence, which could remove all the doubts, that may arise, while one is engaged, in the interpretation of the Vedās, the Smritis and the Brahmasutrās. Our Mahāprabhuji has also desired, that the interpretation of the true inner-meaning of the Vedās should be done as per the directions and exposition given by our Lord Shri Krishna, in the Bhagavad Gita, which in turn, should be interpreted as per the inner meaning of the Brahmasutrās. Shri Mahāprabhu then specified, that the Brahmasutrās should be interpreted as per the directions and teachings contained in this Mahā Bhāgavata Purāna.

With another view in his mind, our Shri Mahāprabhu had written the commentary on the Brahmasutrās and the Sutrās of Jaimini, as propounding the true meaning of the Vedās. Unfortunately only a very small part of these treatises are available now. In the same way, he had also written the commentary on Shri Bhāgavatam, which determines the true meaning of Shri Bhagavad Gita and, once again, only few parts of this is available now, in the form of "Bhāgavatārtha Nibhandha" and "Sri Subōdhini".

The essence of the teachings contained in this Mahā Bhāgavata Purāna, in each of it's cantos, divisions and chapters, has been explained, by our Shri Mahāprabhu, as a treatise expounding a sastra or philosophical system, in his monumental work "Bhāgavatārtha Nibhandha".

Our Shri Mahāprabhu has described the meanings of the syllables, words and sentences of Shri Mahā Bhāgavata Purāna, in a summarized way, in his "SŪKSHMA TEEKA" (subtle commentary). This is also available only in parts. He had desired to undertake this type of a very detailed and comprehensive interpretation of Shri Mahā Bhāgavata Purāna. But, he could do such a detailed interpretation, in his Sri Subōdhini, only for the 1st, 2nd, 3rd, 10th Cantos and very few chapters of the 11th Canto, of Shri Mahā Bhāgavata Purāna.

In this proposed English translation of Shri Subōdhini our dear Shri T. Ramanan, has, with considerable sustained efforts, brought out the "Bhāva" of devotion (Bhakti) to our Lord Shri Krishna (as being the main purport of this treatise), based on an inspired, devoted and a most desirable oneness, of his love and devotion to our Lord Shri Krishna. On hearing several parts of this devotion-based translation, I have experienced wholesome pleasant astonishment and Bliss – indeed, I should say, that I am unable to control this urge in me, to speak about this joy, based on the experience, which I have passed through.

From the time of our Shri Mahāprabhu itself, our Shri Vallabha system has had very deep and cordial relations with the system enunciated by Shri Rāmānuja. The proof and evidence for this can be seen, even during the life-time of our Shri Mahāprabhu. Our Shri Mahāprabhu had written, in his own handwriting, the verse "NYĀSĀDĒSEṢHU DHARMATYAJANAVACHANATŌ" which, is part of the "NYĀSA VIMSATI" of Shri Venkatanātha Vedānta Dēsika. On this, a commentary based on the "Pustimārga" system, was written by Shri Vittalnātha, the second son of our Shri Mahāprabhu. This commentary facilitated in the strengthening of the Pustimārga.

Shri Vittalnātha had also written the entire treatise "Satadūshani" treatise, in his own handwriting, which is now available in the library of the chief seat (Peetam) of our Sampradaya (system).

Subsequently, the commentary on the Bhagavad Gita, written by Shri Vallabhji, known as "Tatwadeepika", is also considered, in several parts, to have been written, following the reasoning and thoughts of the system of Shri Rāmānuja.

My respected father, Gōswami Shree Dixitji Maharāj, regarded, as his own teachers (Vidhyāguru), the three savants of the Shri Rāmānuja system of his time viz. Kapithalam Desikācharya, Yadugiri Yatirāja Shri Sampathkumārachārya and Nāvalpākkam Shri Nrisimhāchārya.

This longstanding and hoary good relations between these two Vaishnava systems, has now brought before us, in the form of a veritable Milestone, this translation in English by Shri T. Ramanan, an ardent devotee of the Shri Rāmānuja system.

This writing of mine is not enough or adequate to convey my blessings and best wishes for his loving and sustained efforts, which, I consider, as both Divine and sweet in character, done with a spirit and Bhāva of Bhakti to our Lord Shri Krishna.

What more can I say?.....

GOSWĀMI SHYAM MANOHAR.

Dec 5, 2002.
MUMBAI,

Sri

Srimathe Rangaramanuja Mahadesikaya Namaha
Srimathe Srinivasa Ramanuja Mahadesikaya Namaha
Srimathe Vedantha Ramanuja Mahadesikaya Namaha
Srimathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha
Srimathe Nigamantha Mahadesikaya Namaha
Srimathe Baghawathe Bashyakaraya Mahadesikaya Namaha
Sri Ranganatha Divyamani Padukabyam Namaha

SRIRANGAM
SRIMAD ANDAVAN ASHRAMAM

H.Qrs. Melur Road, Srirangam, Tiruchirappalli 620 006
Phone : 0431- 432379

Camp : Madras
Date : 23/12/2002

॥श्रीमुरलम्॥

राधारमणवृन्तानं कृष्णवल्लभयोषितम् ।
अलेरिनरमणाख्येन भाषाभेदेन सुन्दरम् ॥

भगवद्गुणलीलाविलासदर्पणश्रुतस्य भागवतस्य रसाधायकं व्याख्यानं श्रीकृष्णवल्लभाचार्येण मधुरया रीत्याकृतम् । तदनुयायिभाषान्तरीकरणं श्रीरमणेन भक्तिभाजनेन निपुणा तादृशमेव कृतम् । सरसभाषाशैली सहृदयहृदयैरेव पठनेनैव लभ्यते । अस्य ग्रन्थकर्तुः फलश्रुतेरंशाः भगवदनुग्रहसाहितपाठकप्रमोदप्रदा इति नारायणस्मृतिपूर्वं निरमामि ।

नारायण! नारायण!! नारायण!!!

इत्थं आज्ञास्यते
श्रीरङ्गरामानुजयतिना ।

Sri

Srimathe Rangaramanuja Mahadesikaya Namaha
Srimathe Srinivasa Ramanuja Mahadesikaya Namaha
Srimathe Vedantha Ramanuja Mahadesikaya Namaha
Srimathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha
Srimathe Nigamantha Mahadesikaya Namaha
Srimathe Baghawathe Bashyakaraya Mahadesikaya Nama
Sri Ranganatha Divyamani Padukabyam Namaha

SRIRANGAM
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Phone : 0431- 432379

॥ श्रीमुखम् ॥ (Srimukham - Blessings)

Divine Leelas of Radha Ramana as graced by Krishna Vallabha beautifully portrayed by Ramana in a different language

Shri Krishna Vallabhacharya has given us a Rasa (Relish) based commentary, which is very sweet and nectarian, on Sri Bhagavatam, which is a a mirror showing the leela vibhuti of Sri Bhagavan. The translation is done in the same way and spirit by Sri Ramanan, with devotion based learning. It's simple style will hold the attention of the pious and devout reader's hearts. The fruit of his work will lead to the grace of our Bhagavan along with bliss and delight to the readers - with this blessing I am ending with Sri Narayana Smriti.

Narayana Narayana Narayana

With blessings and best Wishes

Sri Ranga Ramanuja Yati

॥ SRI HARI ॥

Blessings From Shri Ubhaya Vedānta Srirangam Shri SampathKumāra Swami

I am delighted by such a clear lucid translation into English of Shri Subhodini, the ultimate nectarine commentary on the important Skandas of Srimad Bhāgawatham, by my blessed friend Sri Ramanan.

None could unravel the mystery of the Lord. But His Avatāra, Srimad Bhāgawatham is permanently available for us. It's inner meanings and purposes, who could reveal except the great Sri Vallabhāchārya, the epitome of Bhakti, Supreme Gnāna and Sublime humility.

He alone could make Him wait where He called on him to ascent to the Eternally Blissful Golōka, until he finished the Vyākyāna of the Skandhas chosen by him.

This Amirtha of Shri Subhodini must be made available to all. Hence this laudable attempt to translate it in a style comparable to crystally spotless flow of Ganga.

I pray to Him to bless Sri Ramanan with peace, health, prosperity and longevity.

Preface

-SRI HARI-

Saprēma Dandavat Pranāms To All

But for the unique shower of grace of our Lord Shri Krishna, arising out of just one darshan of Goswāmy Shyām Manohar Maharaj, thus proving the Bhagavata dictum "क्षण सङ्गेन साधुषु" - (Blessings showered due to the Darsan of Mahatmas even, though, the contact is only for a second), this utterly feeble attempt to write a free flowing, Bhakti-based, translation of our Shri Mahāprabhu Vallabhāchārya's monumental commentary on Shri Mahā Bhāgvata Purāna "Shri Subodhini" would not have taken place at all. This inspiration to attempt to take up this work is due to the unique and most loving compassion of our Lord Shri Krishna, Shri Goswāmy Shyām Manoharji and my Gurudeva Ubhaya Vedānta Shri Sampathkumāra Swāmi, who instructed me to do this as a sacred duty.

I am fully aware of the countless defects I have, and I am not in any way fit or capable of doing full justice to this most Holy inspired work of our Shri Mahāprabhuji. But, the Grace and love of Goswāmy Shri Shyam Manoharji and my Gurudeva has enabled me to get courage to attempt to undertake this task. Personally, our Lord has filled me with Bliss and Joy, through this and I pray and wish that the Divine Leelas of our Lord, as explained by

our Shri Mahāprabhuji, will confer Joy and Bliss for everyone.

Goswāmy Shri Shyām Manoharji gave a lot of his very valuable time and told me to continue to do this work "leaving everything to Thakur" (our Lord Shri Krishna). My own gracious Gurudeva Shri Sampathkumāra Swāmi blessed this work after going through some parts of the same.

Notwithstanding the several defects in this translation (in understanding, explaining, interpreting etc.), Shri Shyām Manohar Goswāmiji has been very kind and gracious to bless this work, from time to time, and also bless with his loving Aaseervad! I am eternally indebted to this great Mahātma, symbolising our Lord's love for all of us!

My Gurudeva, a great Mahātma and a Mahābhaktha, always showed limitless love and Blessings. It is due to his Grace, that, the remembrance of our Lord, is there in me. Always peaceful and smiling, he gives Peace and Joy to everyone, who comes into contact with him. He symbolises our Lord's love for His creation. Silently he contributes to the welfare of deserving persons and infuses in them, Bhakti to our Lord.

Blessings were secured from Parampujya Shri Morāri Bāpu and our beloved Shri Āndavan of Periashramam, Srirangam. Shri Āndavan Swami told me, that Shri Vallabhāchārya's Sri Subodhini cannot be translated, properly, and fully, by anyone, as our Mahāprabhuji had the highest Devotion and Bhakti to our Lord and unless one has such a deep and abiding Bhakti, the attempt to translate, will ever remain incomplete.!

The entire work was patiently, quickly and with great and quiet Bhakti typed in the computer, by Shri Jamnu

Ghanshāmdas Hundalāni and other devotees of Hundalāni family. This labour of their love for our Lord Shri Krishna is immeasurable and no words of gratitude will be enough - except that we will all pray for the welfare of this devoted family and love for our Lord Shri Krishna.

I owe a deep debt of gratitude to Sri Subodhini Prakāshan Mandal (Jodhpur). My translation is, to a very large extent, based on this book and I am, indeed, very grateful for this Mandal.

Our gratitude is due to Shri Gopaldāsji, whose knowledge of the Sampradāya literature is so very vast and erudite, for his patient correction of the Sānskrit proofs and advice/help, given from time to time.

Special thanks are due to Shri Narēshji and Shri Sunīlji, of Indian Books Centre and Sri Satguru Publications for their love and devotion. Grateful thanks are due for those artists, whose works of art, as photos, have been included in this volume.

Finally, my humble prayers to all, to forgive the endless shortcomings/errors in this work, which are entirely mine. The Mahā Bhāgavata Purāna is intended to be enjoyed by "रसिका: भुवि भावुका:" . Let us all pray to our Lord Shri Krishna, to bless us with "Rasa" and "Bhāva", so that, we can all together, enjoy our Lord's Compassion, Bliss and Grace.

Saprēma Dandavat Pranāms to all.

T.Ramanan.

Mumbai,
07-12-2002.

A Brief Sketch On The Life Of Mahāprabhu Shri Vallabhāchārya

(T. Ramanan)

Shri Mahāprabhu Vallabhāchārya is revered as an incarnation of the Divine Power manifested as "spiritual Guru" or Acharya or Jagatguru (teacher of the world). It is revered that Shri Vallabhāchārya was the incarnation of the principle of "Agni" or Fire, representing the "face" (Mukham) of Lord Shri Krishna. Hence, Shri Vallabhāchārya's writings are considered as those of our Lord Shri Krishna only.

Shri Mahāprabhu Vallabhāchārya founded a system of "sēva" or worship of our Lord Shri Krishna, which can be performed and practiced by everyone, in this modern life, at their homes, while leading an ordinary life, discharging one's duties, after consecrating and dedicating (samarpan) everyone and everything to our Lord Shri Krishna. This system, called as the path of Grace of PUSHTI, depends entirely on the Grace of our Lord Shri Krishna, showered on an aspiring devotee, who does "sēva" or service of our Lord Shri Krishna, regarding our Lord as the Supreme Purushōttama, with a spirit of complete consecration , dedication and devotion. The Lord, in turn, guides this devotee to attain "Pure and Total Devotion" in Him

(NIRŌDHA) which makes the devotee (BHAKTA) forget this entire universe, and makes his mind fully attached to the Lord. The Lord also gets the same "NIRŌDHA" to His devotee and this "meeting and mingling" of the two loves (PREMA) is considered as the "acme and apogee" of the Highest Bliss, which an embodied soul can ever hope to attain, during his life, This NIRŌDHA, completes the cycle – i.e. the separation of the Jiva or the soul, caused by Jiva's own desires and will, from the Lord, is ended by this final meeting and mingling with our Lord by having only one desire – viz. for our Lord! This "separation" was caused by the desire for the world; now "union" is restored through the love and desire for our Lord. Thus, in all these, our Lord's "Grace" plays a most dominant role, in reclaiming the Bhakta, back to Himself.

As regards this "world of materialism", Shri Vallabhāchārya is very clear. He says that "everything we, see is part and parcel of the Divine Lord but the Jivas "attachment" to them is caused by illusion. Hence, nothing of this world is illusory - but our attachment to them is illusory. Once this curtain of illusion (Maya) is removed from our "outlook", then, reality per se, (as it is) viz. our Lord Shri Krishna, having become everything, is revealed to us as "sarvātmabhāva" (seeing everything as "Atma" or the Divine).

By establishing the preponderance of our Lord's "Grace" (PUSHṬI), as the basis of an entire philosophical system, Shri Vallabhāchārya has manifested His originality and His emphasis on surrendering to Lord Shri Krishna, for attaining one's spiritual goal is considered as unique and path breaking. The glory and greatness of Sri Mahā Bhāgavata Purāna was also re-established by Shri Vallabhāchārya through His monumental commentary on

this Holy Purana titled "SRI SUBODHINI", and the spiritual treatise "TATWĀRTHA DEEPA NIBANDHA".

Shri Mahāprabhuji lived on this earth, for about 53 years between 1479 and 1532 A.D. He was born in a Telugu Brahmin family (Andhra Pradesh), belonging to the Bhāradwāja Gōtram, and followed the Taitariya branch of Yajur-Veda. The family performed religious ceremonies, as their main vocation. It is said that, one of his ancestors, who was so devoted to the Lord, was given a premonition that, the Lord Himself will take birth in his family.

The names of the parents of our Shri Mahāprabhuji were Laxmanabhatta and Illamagāru. It is said that once they had come to Prayāg, on a pilgrimage and then went to Benares. Laxmanabhatta, was a deeply spiritual devotee and he stayed in Benares, due to it's sacredness and also being a seat of learning.

As there was threat of a Muslim attack, several families, left Benares, including Laxmanabhatta, who proceeded towards South India. On the way, in 1479 AD, Illamagāru gave birth to our Shri Mahāprabhu Vallabhāchārya on Thursday, the eleventh day of the dark half of the month of Vaishākhi in the samvat year 1535. The baby appeared to be dead at birth, in the champa forest. The baby was left, wrapped in a piece of cloth, in a hole of the trunk of a tree. Then, they all left this forest, fearing for their lives.

Shri Vallabhāchārya's mother always had an inkling, at this testing time, that the child was still alive. Hence, both the mother and the father got a dream in which our Lord had appeared to them and told them to go back to the same place and reclaim the child! They came there and saw to their utter surprise, that the child was

surrounded, on all the sides, by a Fire, as though, to afford protection to this Divine child! The fire was not hurting the child at all! They went back, with the child and after staying there in the town called "Choda" for some time, came to Benares.

Shri Vallabhāchārya was a "supernatural" boy. He preferred to spend time with books, rather than with the toys. He, being the fourth child in the family, was looked after with great care. Two more children were born to his parents later.

The "sacred thread" (Upanayana) ceremony was performed, when Shri Vallabhāchārya was eight years' old. He now learnt all the scriptures, in Sanskrit, with a view to continue his vocation as a priest. During this time of study, Shri Vallabhāchārya, attained remarkable proficiency in all the six systems of Hindu philosophy, the Vedās, Purānās, the Gīta and other sacred texts.

When Shri Vallabhāchārya attained his 11th year, his father passed away (1490 AD) leaving the family in dire distress. This event put an end to Shri Vallabhāchārya's quest for further studies at Benares.

The family came back to their ancestral home in Andhra and settled there. Shri Vallabhāchārya then set out on his pilgrimage, throughout the country from here, for nearly 20 years, in the course of which He toured India, nearly 3 times.

After completing his pilgrimage Shri Vallabhāchārya came back to South India, as it was free of Muslim violence. During his long years of pilgrimage, Shri Vallabhāchārya is said to have visited Gaya, Chitrakūta, Champāranya, Mount Amarakantaka, Siddhipāda (where a great devotee of Madhawāchārya viz. Sarveshwara became

our Mahāprabhuji's disciple), Vridhinagar (Wardha)–in this place he got his first disciple Dāmodardas. Dāmodardas was the first person, to whom the "Brahmasambhandham" was given by our Shri Vallabhāchārya.

From Wardhā, Shri Vallabhāchārya visited his uncle at Agrahāra. Then they visited Vyankatesha.

It is also said that Shri Mādhavēndra Yati, a great saint had blessed our Mahāprabhuji and he had also established the temple of Shri Govardhan Nāthjee at Brindāvanam. This same saint gave 'sanyas' to our Mahāprabhuji later.

Shri Mahāprabhuji started on his pilgrimage with three or four companions. During this period they passed through Pampā-sarōvara, where the forest-devotee Sabari, is said to have fed Lord Sri Rāma, already tasted fruits! Then they all went to Mount Rishyamūkha, Kumarpāda, Shri Shaila, Tirupati and others.

Shri Vallabhāchārya met many great saints and scholars during his pilgrimage. He then proceeded to Kānchipuram, Kumbakonam,. Mannārgudi, Srirangam, Madurai, Ramēshwaram and other places.

On his return journey from the South, Shri Vallabhāchārya visited Sri Vaikuntakshētra, Alwāl, Totādri, Trivandrum, Janārdana kshētra, Kaudinyāshraman, Nilādri, Malayādri (all in Malabār).

Shri Vallabhāchārya visited Melkōttai (near Mysore), Subramanya, Udupi, Gokarna, Chandragiri and after visiting few more places, Shri Vallabhāchārya came back to Vijayanagaram. His mother and brothers were there.

During this pilgrimage, Shri Vallabhāchārya held discussions with scholars of Vaishnavite, (Madhwa –

Rāmānuja), followers of Shankarāchārya and others. In all these discussions, people were astonished at this young person's knowledge and wisdom and our Mahāprabhuji always, parted as good friends, after detailed discussions. There was never hatred or antipathy generated after a dialogue, although serious difference in the approaches and tenets of one's system, were seen clearly.

After this trip, Shri Vallabhāchārya went to Kolhāpur, Pandharpūr, Nāsik (Panchavati), Triambakeswara and after visiting several places, came to Mathura. From here he went to Gujarāt. Later he visited Kurukshētra and Haridwār. The next stops were Rishikēsh, Vyāsaganga, Rudra Prayāg, Gupta Kāshi, Vyāsashrama, Ayōdhya, Prayāga, Kāshi and Gangāsāgar. Then all of them came back to Agrahāra, where his mother was staying.

After staying with his mother for 10 months, Shri Vallabhāchārya went further south and set out to go to the north. At Pandharpur he got a divine experience, which changed his life. Shri Vallabhāchārya received a command from Lord Vithala at Pandharpūr to enter into the life of a Grihasta or married life. Lord Vithala promised him that, he would take birth, in his family, as his son.

From Pandharpūr, he went to Gujarāt and came back to Vraja. He went to Badrināth now. He is said to have met sage Vyasa at this time. Vyāsa also asked him to marry and lay the foundation of a new system. He came back to Benares and here a Brāhmin called Dēvadatta offered his daughter in marriage. Then he visited Jagannath Pūri and came back to Benares. He now got married and stayed in Benares.

SHRI MAHAPRABHUJI'S DIVINE MISSION

Shri Vallabhāchārya was chosen by our Lord Krishna Himself, as per his own words in his book "SIDDHĀNTA RAHASYA" (the secret doctrine), to give initiation to the devotee into the path of Grace or Pushti. Our Mahāprabhuji was inspired to call this initiation as "BRAHMASAMBANDHA" (communion with our Lord – through the Grace of the Acharya).

The voice of our Lord was heard by our Mahāprabhuji at midnight, at Gokulam. This voice was audible to everyone and Shri Vallabhāchārya, asked his disciple Dāmodardas, whether he too had heard anything in the night. To this, Dāmodardas did say that he had heard a voice with words but could not understand it's purport. Shri Vallabhāchārya initiated Dāmodardas right away. The Holy Manthram (chants) given to him was denoted the most significant part of his teaching viz full surrender to Our Lord Krishna. This "surrender" to our Lord Krishna became Mahāprabhuji's guiding principle, in all things as Shri Krishna is considered to be the "POORNA PURUSHŌTTAMA" (The Supreme Lord).

This path of Grace or "Pushti" enunciated by Shri Mahāprabhuji on the specific command of our Lord Krishna emphasized on (1) Simplicity and humility of heart and (2) Child-like faith and trust. (3) Our Lord's power of redemption of the 5 types of sins which a soul carries or does during it's sojourn in various bodies. (4) Doing "sēva" or "service" (worship) to our Lord Shri Krishna, without any "motive" or "desire"–except the desire to ,please our Lord and to love Him, above everything else.

In this path the sēva or service to the Lord done in the above spirit, is itself the "goal" or "phalam"–as one can attain this stage and status of doing 'sēva' to our Lord

only when the Lord has already blessed the devote, with His Grace or Pushti. The "Pushti Pushti Bhakti" (devotion due to the Grace of our Lōrd) is considered as the highest goal. Thus pure and total devotion to our Lord (NIRŌDHA) becomes the only goal and nothing less or else is desired for, by any devotee in this path of Pushti or Grace.

The manifestation of Shri Govardhanāthjee (Shri Nāthji) in Vraja is another important event in our Mahāprabhuji's life. This "Swaroopa" (manifestion of our Lord Himself) of Shri Nāthji was worshipped by Madhavēndra Swāmi of the Madhwa cult. But this "Swaroopa" preferred to eat, only the food cooked by our Shri Mahāprabhuji. After hearing our Lord's voice once again, our Shri Mahāprabhuji came back to our Lord and offered Him his most loving 'sēva' or worship. He built a small temple on the Govardhana mountain. Shri Nāthji asked a rich merchant, by name Purnamall, to build big temple for him and this was built in 20 years. Our Mahāprabhuji himself, installed this Holy "Swaroopa" of our Lord in this temple. Shri Krishnadās was made the steward of this temple and Shri Kundhandās was appointed to compose and sing appropriate songs for our Lord's worship and adoration (KEERTANA).

After completing the above important task, our Mahāprabhuji undertook his third pilgrimage. From Benaras he came to Vraja and then went to Jagannatha Pūri and Pandarpūr. He then went to Gujarāt, from there to Ujjain, and Lahore in Punjāb. Afterwards in the Himālayas, he visited both Kedārnāth and Badrināth. He had the Darsan of Shri Vyāsji. It is said that, Shri Vyāsji solved our Mahāprabhuji's doubts regarding some verses of Shri Bhāgavata Purana. After returning back to Vraja, Shri Vallabhāchārya came to Adel via Āgra and Kannauj. Shri

Mahāprabhuji decided to make Adel, his headquarters, from now onwards as this place had all the three kinds of Tulasi plants, held dear by our Lord Krishna.

Wherever our Shri Mahāprabhuji went, he preached the path of Bhakti or devotion to Lord Shri Krishna, which treated the Brāhmins and the lowest alike, in the eyes of our Lord. This particular teaching was emphasised at Sidhapūr.

Shri Vallabhāchārya spoke to the Jains at Pātan about his belief in kindness and compassion to animals, as he believed all creatures (and the entire creation) as being parts of our Lord only; but he emphasized that this compassion should be complementary to the paramount duty of devotion to our Lord.

Our Shri Mahāprabhuji treated both the "Nāgar" Brāhmins and others, on an equal footing, as regards initiating them together in Brahmasambandha. He taught them the necessity for humility and equality among the believers of this path of Grace.

Shri Mahāprabhuji's love and compassion for a poor woman devotee at Kherālu is worth mentioning. During this event, he told the poor woman, who was interested to find the truth, that it was not necessary for everyone to renounce this world. It was necessary, but, to love our Lord with all of one's heart and soul. The Lord desired our love only and this could be given to Him, while living in this world and discharging one's duties. He also told her that the path of Bhakti was easier for women to follow, than for men. Our Shri Mahāprabhuji gave her a small "Swaroopa" of our Lord for her seva. There is a "Baithak" at her house, in honour of our Mahāprabhuj's visit and loving compassion.

Shri Vallabhāchārya then visited almost all places in Gujarāt including Dwāraka and made many disciples. He then went to Sind also which was, then, full of Muslims. It was due to our Shri Mahāprabhuji, that many people of Sind became vegetarians and practiced our Sanātana Dharma.

Shri Vallabhāchārya, after these long pilgrimages and travel, came to settle down at Benaras. The pundits of Benaras could not digest the popularity of our Shri Mahāprabhuji, this led to a public discussion between the learned pundits and Shri Mahāprabhuji which lasted for twentyseven days, resulting into a glorious victory for Shri Mahāprabhuji.

But the opposition to his teaching continued resulting into public criticism, through pamphlets etc. and our Shri Mahāprabhuji, in defense of his teachings, stuck on the gates of the Kāsi Vishwanatha temple, his defense, which was torn by his opponents. But our Mahāprabhuji's success and glory only grew by leaps and bounds. One person even fasted before the Kāsi Vishwanatha temple, praying to Lord Siva, to declare, that our Achārya, was wrong. But Lord Siva gave a verdict in favour of our Āchārya.

As the atmosphere in Benaras was found to be not congenial for his peaceful life of preaching the path of Grace and Bhāgavata Dharma, our Mahāprabhuji left Benaras and came to live at Adel, and till his end, he lived here – for at least 20 years. From here, he went on his preaching tours and visits to several places especially to Vraja. At other times, he passed his time, in writing his great books and in teaching his disciples. His fame had spread far and wide and countless people were made by him as his disciples.

Although there is no connected version of the activities of our Shri Mahāprabhuji during these 20 years, the book on the "Stories of Eightyfour Vaishnavās" – which was written two generations after our Shri Mahāprabhuji, throws considerable light on the ideals of Bhakti and conduct, realized by many men and women, after following the teachings of our Shri Mahāprabhuji.

At Adel, some disciples lived with him almost permanently. Our Āchārya made everyone of them, to earn their own livelihood, through their own efforts. Shri Vallabhāchārya believed, that the "souls" are selected by our Lord Shri Krishna, to do sēva to Him. The followers need to follow strictly, the ideals and standards set for them, in the teachings.

So many types of people came to him for initiation and spiritual comfort. One of the notable one was Sūradās; the great poet. Kumbhandās and Paramānandadās were also poets. These four helped in creating hymns of praise and glory to our Lord's Divine Leelas and in these "keertans", the most beautiful expression of sentiments is seen as regards their love for our Lord, His Daya and His Divine Leelas.

Shri Vallabhāchārya expounded the Bhāgavata Purāna through daily reading and exposition. Our Shri Āchāryaji never accepted any money or materials for this holy discourse and he forbade his devotees also to do likewise. The story of Padmanābhadās is very touching and exemplifies this truth.

The teachings as contained in Sri Bhāgavatam formed the basis of our Shri Mahāprabhuji's system of the path of Grace. Our Shri Mahāprabhuji considered Shri Bhāgavatam, as the best and the most profound words of our Lord, "**as it, not only contained the essence of the Vedas, the**

Upanishads, the Gita and the Brahma Sutras, but even fulfilled them".

It is said that Shri Chaitanya Mahāprabhu heard the exposition of this Bhāgavata Purāna from our Shri Mahāprabhuji, through his commentary called "Shri Subodhinijee". This commentary of Shri Mahāprabhuji was dictated to Shri Mādhava Bhatta, who was one of the close disciples of our Shri Mahāprabhuji.

Shri Vallabhāchārya never emphasized on working of miracles, although he did exhibit some miracles. His teachings emphasized the fact, that the greatest miracle which we witness, everyday, is the Divine Leela of our Lord, in this vast creation. The Divine Leelas of our Lord Shri Krishna in Vraja and other places are the greatest of all miracles.

Bhakti to our Lord and trust and faith in His love and Grace are considered as most important, in this path of Grace and all other things are treated only as secondary.

Shri Vallabhāchārya symbolized great many Divine virtues in his character and conduct. His strength and determination can be gauged by his going on foot, several times, throughout Bhārat! His intellectual powers are exemplified by the great many works, he wrote. He had the complete mastery of all major Hindu treatises of religion and philosophy.

Shri Vallabhāchārya's holy life was an expression of Bhakti or love to our Lord Shri Krishna. This love for our Lord, was based on ethics and sincere spirituality; **"It meant both loving our Lord Shri Krishna, with all one's heart and soul and doing His will in all things".** He followed the ideal householder's life till almost his end.

"Shri Vallabhāchārya had found in Bhakti or Pushti, as he called it, an element of transcendental value; something that transvalued all values and transmuted the entire world and made it an integral part of Divine life. Shri Vallabhāchārya's character, thus, presents, a remarkable combination of the elements of human life, physical, intellectual, emotional, ethical and spiritual, fused together on a very high plane, into a harmonious whole."

All his writings are "ego-free" as he is very objective and never "allows his emotions or imagination to come between himself and the truth that he sees, and the message that he has to deliver".

His life was beautiful and he emphasized on the highly aesthetic nature of sēva or worship to our Lord – that our Lord should be loved and served, with the best one can afford from one's earnings and through ones own body (TANU-VITHAJA).

His relationships with people exemplifies his disarming nature of love, kindness and humility and an utter lack of "ego" or "pride". He was sweet and never used strong language. He never was bitter in his dealings. He had great faith in his teachings and the truth of his teachings, he knew, will meet with ultimate acceptance.

His "humility" is considered as his crowning virtue. Although he was a great "Teacher" no one felt his dominating role. He became humble before our Lord and man. He never thought that he was as "Teacher" – in fact, he never completed his commentary on Brahma Sūtrās. His sole aim was to initiate as many people as possible into loving and doing seva for our Lord, and to finish his monumental commentary on Shri Bhāgavata Purāna viz. Shri Subodhiniji. Even this he could not complete. He thus did not care for any fame or name.

"His humility comes out at it's heart in his confession in one of the last things that he wrote viz. that he failed to obey our Lord's command, which came twice to him, to leave the world".

The most remarkable feature of Shri Vallabhāchārya's life was his desire to be like an ideal "Gopi". "He aims at beings, besides, only one of the many Gopis, without thinking of having any special privileges for himself".

His glorification of the Gopis and of women is devoid of any eroticism. **To him, the reward for true devotion of the devotee to the Lord, is the perfect union of the soul with our Lord, which is realized only, when one is altogether free from any earthly and gross elements, and when, besides, our Lord Himself calls the devotee of His own accord, to realize and have fellowship with Him, in that manner.**

Shri Vallabhāchārya was gentle, patient and full of forbearance and forgiving nature. He was of a pure character, free from grossness and coarseness of any type. He dreaded publicity of any kind and that is why, he refused to institutionalize his new teaching. He left it to be more practiced, then to be propagated.

His faith and love for our Lord was very deep. His whole life was lived with the sole purpose for pleasing our Lord, with His devotion. Our Lord was Shri Purushōttama, the supreme person, who is ever willing to respond in person or through His will to the love and sēva of a true Bhakta.

Our Shri Mahāprabhuji lived in a simple way, in village type cottages. There was no thought of comfort or opulence. His dress was also simple. He wore only two pieces of cloth. He never wore any shoes. "His simplicity grew from within like a beautiful flower, he being altogether

unconscious of the fact, that there was any special merit in it".

He was middle-sized, healthy and slightly dark in appearance. A painted picture of His Divine Form is still available for us.

Shri Vallabhāchārya had great many disciples and sakhas or friends, like the blind poet Sūradūs, the Brūhmin Paramānandadāsa, Kumbhandāsa and Krishnadāsa. All these four were great in their own way – but all of them devoted themselves to the spread of the teachings of our Shri Mahāprabhuji. They worked with our Mahāprabhuji, all his life for the fruition of our Āchārya's aims and ideals.

Shri Vallabhāchārya and Shri Chaitanya Mahāprabhu were contemporaries and were great friends. Once Shri Chaitanya Mahāprabhu told about the words of our Shri Mahāprabhuji thus, **"the meaning of what Shri Vallabha said can be known only by those who feel and pangs of separation from our Lord".**The relationship of love, respect and regards between these two "great Mahābakhtas" can be gauged from the following incident.

"Once, Shri Chaitanya came to Adel to visit our Āchārya. Our Āchārya asked his wife to give the visitor some food. She replied that all the consecrated food, offered to the Lord, has been used up and added, that no holy food would be available, until the next offering to the Lord was made.

At this, our Āchārya fed Shri Chaitanya from the food which was prepared for the next offering. As this was an unusual action on his part, one of his disciples asked him why this was done? – whereupon our Āchārya told him, that Shri Krishna Himself resided in the heart of Sri

Chaitanya and that because of it, food given to him, was an offering made to our Lord".

Shri Mahāprabhuji wrote several treatises such as his monumental commentary on Sri Bhāgwatam, the commentary for Brahma-sūtrās (both unfinished) and the 16 holy works. Another important treatise was "Tattwārtha Dīpa Nibandha", an essay on the light of spiritual truth and wisdom. He also wrote another book called "Sūkshma Tīka" for Shri Bhagavatam. He has also written Patrāvalambana, Shruti-Gīta and others. Legends apart, our Mahāprabhuji worte around 30 treatises, both big and small. In his works, there is a direct thought process, devoid of embellishments and rhetoric. All his works are in Sānskrit.

We had already hinted at the call of our Lord for Shri Mahāprabhuji's return to our Lord's Divine abode from this earthly life. The first call from our Lord, came to him, when he was in Gangāsāgar. The second call came to him at Vraja. He had not finished his commentary on Sri Bhāgavata Purana at that time. The third call came at Adel only, and at this time, he immediately told his mother and wife that his time for departing from this world, has come. He decided to renounce this world. He dissuaded his disciples from renouncing this world, especially Dāmodardās who was his life-long companion.

Shri Mahāprabhuji, then wrote his last preaching viz Sikshā Sloka

Shri Vallabhāchārya was ordained as a Sannyāsi by Mādhavēndra Puri and was given the name of "Purnananda". Shri Vallabhāchārya lived in his own house, for one week and left his house, permanently. He came and lived on one of the banks of the Ganga river for one

week, before going to Benaras. He took 18 days to reach Benaras. He saw all his disciples on the way. At the Hanūmān Ghat, at Benaras, he lived for another 7 days, on the banks of the Ganga river, preparing himself to enter into the waters, for the purpose of giving up his body.

His sons Gopīnātha and Vithalnātha, together with a number of disciples came and requested him, to tell them as to what they should do, in his absence. In reply to this, our Shri Mahāprabhuji, who had taken the vow of silence, when he took Sannyāsa, wrote three and half couplets, on a stone lying nearby.

He wrote, **"If you become divorced from our Lord in any way, your body, mind and all things pertaining to yourself that belong to Time (Kāla) will devour you, this is my belief.**

Our Lord who is Shri Krishna, is not of this world, nor does He have respect for anything pertaining to this world. Therefore we must love Shri Krishna alone. Our Lord is all-in-all here and in the other world. Hence, Shri Krishna, the Lord of the Gopis, is alone worthy of our service, with all our body and mind, soul and spirit. He alone will give you everything, useful in this world and in the next."

Our Shri Mahāprabhuji then entered into the waters of the Ganga river and disappeared from this world, forever. It is said that a light flame rose from this river and was seen by the people, who had assembled there. This flame ascended to heaven and was seen last entering the firmament. This event took place on the third day of the bright half of the month of Āshāda in the Samvat year 1587 (1532 AD).

The above quoted last message of our Shri Mahāprabhuji is his will and testimony and inspires everyone to keep their faith and trust in our Lord Shri Krishna, as pure as possible. He made no other provision for his two sons who were just 17 and 15 years of age, respectively at that time. He told them only one thing, **"to have absolute faith in our Lord alone"**. "It is doubtful if he made any special arrangements for his family or for the conduct of his Sampradāya before taking his Sannyāsa. **This shows his extraordinary faith in our Lord Shri Krishna, which alone, he left, as his sole heritage to all his children, whether by blood or spirit".**

[9] N.B. The Author is deeply indebted to Shri Goswami Shri Shyam Manoharji maharaj for his valuable and loving advice for this short article. Gratitude is due to the late Bhai Manilal C. Parek, whose biography on "Shri Vallabhacharya" (1943-1969 editions) has been extensively consulted for this write-up.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

श्रीभागवतं-दशमस्कन्धं चतुःषष्टितमोध्यायं॥

CHAPTER 64, CANTO 10, SRI BHĀGAVATAM.

राजसप्रक्रिया पूर्णा तत्त्वैरिन्द्रियशोधिका ।
निरूपिता नातियत्ना सात्त्विकी त्वधुनोच्यते ॥१॥

अध्यायैरेकविंशत्या वसुदेवमखावधि ।
चतुर्धा रूप्यते षड्भिः षड्भिः षड्भिस्त्रिभिस्तथा ॥२॥

अर्थो धर्मस्तथा कामः मोक्षश्च त्रिविधोऽन्ततः ।
प्रकीर्णकाख्यानवती प्रक्रियेयमिहोच्यते ॥३॥

नात्र क्रमविवक्षा हि नृगः पूर्वं निरूप्यते ।
गोप्यः पश्चात्ततो मिथ्यावासुदेवः प्रकीर्तितः ॥४॥

धर्मकामार्थयुक्ता हि प्रमाणेनैव पोषिताः ।
द्विविदो लक्ष्मणा चैव नारदश्च त्रयः स्मृताः ॥५॥

एतेषामर्थसिद्धिर्हि षड्विधा प्रोच्यते स्फुटैः ।
ततः साधारणो धर्मो विशिष्टः पञ्चभिस्ततः ॥६॥

यथा कामकथा षड्भिस्त्रिभिर्मोक्षस्तथोच्यते ।
अर्थोऽनर्थः सर्वथैव धर्मार्थमपि योजितः ॥७॥

तस्यापि भगवानर्थः स निरुद्धः फले परम् ।
अर्थो ब्राह्मणसम्बन्धरहितश्चेत् परः स्मृतः ॥८॥

दृष्टान्ततो निरूप्यादौ भगवानाह तत् स्फुटम् ।
उत्तरार्धे पञ्चदशे नृगमोक्षो निरूप्यते ॥९॥

शिक्षा च सात्त्विके भावे राजसा यादवा यतः ।

अतः परं स्कन्धसमाप्तिपर्यन्तं प्रकीर्णकाः कथाः निरोधोपयोगाय निरूप्यन्ते। तत्र प्रथमं नृगमोक्षो निरूप्यते। नृगो नाम कश्चिद्राजा अर्थवान् दानधर्मपरः ब्राह्मणार्थसंसर्गादनर्थं प्राप्तः, तस्यापि भगवान् उद्धारकः, अधमभावादुद्धृत्य स्वर्गं प्रापयिष्यति, ततः स सर्वतो निरुद्धः भगवन्माहात्म्यं दृष्ट्वा विस्मृतप्रपञ्चः भगवदेकपरो भविष्यति। तदत्र भगवाननिरुद्धरूपः तमुद्धृत्य धर्मं ग्राहयामास। कथाक्रमे तु देवान्तरभक्तः यथानर्थं प्राप्तवान्, एवं धर्मपरोऽपि नृग इति वदन् अर्थविषये धर्मतत्त्वमुच्यते। तत्र प्रथमं नृगस्य कृकलासशरीरादपगमो निरूप्यते **एकदोपवनमिति** षड्भिः।

KĀRIKAS 1 to 9 ½ Meaning: "On listening to our Lord Shri Krishna's Divine Leelas, described in the division of chapters, dealing with "Tamasik Leelas", the purification of the "body" takes place, the "blemish" for which, is caused by the factor of "ego", arising out of "Tamasik" forces. In the same way, on listening to the Divine Leelas of our Lord, described in the chapters dealing with the "Rajasik" Leelas, the purification of the "senses" take place, the :blemish" for which, is caused by the play of "ego" (Ahamkaar). These "Rajasik" Leelas, which purify the "senses", have been dealt with in 28 chapters. The Lord did not have to put great efforts in enacting these Rajasik Leelas to confer "Nirodha" among the devotees, in comparison to the efforts put by Him, earlier, in blessing with "Nirodha" the "Tamasik" devotees. Why? Usually the "Tamasik" devotees have very rigid and fixed desires or aspirations. The "Rajasik"

devotees do not have this type of attitude or nature. Hence, the Lord, was not required to do any "special efforts", in the case of these "Rajasik" devotees.

Now, we are going to describe our Lord's Leelas of the "Satwik" nature, listening to which, the mind, which is originated through the "ego" of the Satwiki nature, is purified.

This "Satwik" division of chapters has three sub-divisions viz. (1) Prameya (our Lord – the goal). (2) Saadhan (effort) and (3) Phalam (result). Each of them is explained and dealt with, in 6 chapters (total 18 chapters), and 3 chapters have been devoted to deal with our Lord Himself as "Dharmi" (the repository of all virtues). In this way, there are 21 chapters, describing our Lord's Divine Leelas, in four ways as explained above, till the Yagna (sacrifice), being conducted by Vasudeva, is dealt with.

Through these chapters of "Prameya", "Saadhan" and "Phalam", respectively, the three "goals" of human life viz. "Dharma", "Artha" and "Kaama" are dealt with. In the end through three chapters, dealing with our Lord, as "Dharmi", the three types of Moksha or liberation have been described.

In this division of chapters, in the first instance, the story of Nriga, who was a "Dharmaatma" – righteous noble person – has been told. Later, there is the story of the Gopis, with their "desires" (Kaama). After this, there is the story of the "pseudo Vaasudeva" (Shri Krishna), which is based on the factor of "Artha" (wealth). Later, the three types of "liberation" have been explained.

In this way, the three goals of life viz. Dharma, Artha and Kaama have been described through "evi-

dence" (Pramāna) only – e.g. Nriga had great faith in the evidence and efficacy of the scriptures. Hence this evidence of the scriptures is the progressing and protecting factor. The Gopis had enacted their Leelas with Shri Balarama, who is the symbol of the Vedas, and they were progressed by Shri Balarama, who is also symbolic of "evidence" (the scriptures being the proof and evidence for our Lord). The pseudo Shri Krishna by the name of Poundraka, got a boon from Lord Siva, who again represents the Veda and through this, he also is protected by the "Vedas", which is "Pramāna" or evidence/proof.

Now, we would describe the three types of persons who are entitled to get "liberation" (Moksha). The monkey "Dwivida" got liberated, and this is described in the verse. (YE PRALAMBA). The anger of Shri Balarama caused by the issue of Laxmana, the daughter of Duryodhana and the resultant "dragging" away of "Hastinapura" – all this resulted into the full awareness of our Lord's glory and greatness. This is the liberation for them. By enacting His Leelas with the Gopis, a doubt arose in the mind (of Shri Balarama), and this doubt was removed, through the medium of the knowledge of our Lord's qualities and glory. This is also considered as "Moksha" or liberation.

Through 6 chapters "wealth" has been described. Through 6 chapters "Dharma" or "righteousness" has been described. Later through 1 chapter, the "ordinary desire" has been described, and through 5 chapters the "special desire" has been described. Later through 3 chapters "liberation" has been explained.

It appears, that if "wealth" is used for the cause of "Dharma", even then, it may lead to unforeseen and

unacceptable problems! This can be easily understood from the life of Nriga. OUR LORD IS THE REAL MEANING AND GOAL FOR EVERYONE. As per the evidence, that OUR LORD IS THE "EYE" BEHIND ALL EYES" (CHAKSHUSHAHA CHAKSHUHU), OUR LORD IS THE REAL WEALTH BEHIND ALL TYPES OF "WEALTH", WHICH WE SEE IN THIS UNIVERSE. But if one desires to get the result of one's actions (i.e. if we are eager only to get results), then our Lord "stops Himself" from coming! In other words, if we are eager and desirous of attaining only the "results", then our Lord does not manifest Himself – but gives the rewards of sons, animals etc. which lead us to more problems. If "wealth" is not connected with a "Brahmin", then it belongs to another (i.e. not one's own). In the 15th chapter of the latter portion of Sri Bhagavatam (64th chapter), our Lord, by giving the example of Nriga, has made us understand this important factor, and He also blessed Nriga with "liberation". The Yadavas were Rājasik and were not experts in the way of Sātwika life. Hence they were given the necessary "instructions".

After this, till the end of this canto, for the sake of blessing everyone with Nirodha (pure and total devotion or Bhakthi to our Lord), the following "stories" have been described. Firstly, the liberation of "NRIGA" is being described. Nriga was a king and being wealthy, he was charitably disposed. Due to coming into contact with "Brahmins", he attained a bad "state", and our Lord redeemed Nriga also. Our Lord will release Nriga from his lower status and attitude and make him, attain the "heavens". Due to this reason, Nriga will get himself released from every type of attachment, and on seeing the glory and greatness of our Lord, will forget this entire

Universe! He will then become fully and totally devoted to our Lord only.

In the Sātwika division (of chapters), our Lord is in the form of Aniruddha. Through this divine form, Nriga will be liberated and was made to accept the "righteous path" (Dharma)! In the recanting of this story, the attainment of an unwelcome status, through the service of another deity is being told. It happened even to Nriga, who was really devoted to the observance of "Dharma". Using this opportunity, the principle of "Dharma" on matters of "wealth" also is described. Through the next 6 verses, the story of Nriga, getting liberated from his form of being a chameleon is being described.

श्रीशुक उवाच–

एकदोपवनं राजन् जग्मुर्यदुकुमारकाः ।
विहर्तुं साम्बप्रद्युम्नचारुभानुगदादयः ॥१॥

VERSE 1 Meaning: "Shri Sukadeva said, "Oh king! During one of the days, Saamba, Pradhyumna, Chaaru, Bhanoo and Gada and other Yadava youth, went to the nearby small forest for playing games."

श्रीसुबोधिनी–स्त्रियो हि भगवन्माहात्म्यं दृष्टवत्यः, बालकास्तु न जानन्तीति तेभ्य एवानर्थ उत्पत्स्यत इति ब्राह्मणातिक्रमो न कर्तव्य इति तान् बोधयितुं तद्द्वारैव नृगमोक्षो निरूप्यते। **एकदा** सर्व एव बालकाः क्रीडार्थं द्वारकाया उपवनं जग्मुः। दुर्गादुत्तीर्य पुराणद्वारका उपवनत्वेन स्थिता, 'क्रीडायां गुप्तस्थान'मिति रक्षकैर्निरुद्धमप्युपवनं यदुकुमारकाः रक्षकैरनिरोध्याः जग्मुः। तत्र भगवत्पुत्राणां विशेषतो नामान्याह **साम्बप्रद्यु**म्नेति। विहर्तुमेव गताः। साम्बोऽग्रेऽनर्थहेतुरिति स एव मुख्य उपदेष्टव्य इति प्रथमं निर्देशः। प्रद्युम्नः सर्वमान्यो महासमर्थः। तथापि नृगोद्धारे न समर्थ इति वक्तुं निरूपितः। चारुस्तेषामेव दशमः। भानुर्नाग्नजित्याः प्रथमः। गदादयो भ्रातरः ॥१॥

क्रीडां प्रस्तावनार्थमुक्त्वा प्रासङ्गिकमाह क्रीडित्वेति।

SRI SUBODHINI: The women devotees have already seen the glory of our Lord. These "children" will meet with their doom through the "pistle" at a later time. Hence, with a view to educate them, that they should never dishonour the noble Brahmins, this story of Nriga's "liberation" is being told that it happened, through the blessings' of "Brahmins" only.

During one of the days, all these youth had gone to play in the small forest situated near Dwaraka, after getting out of their palaces. This particular place was kept only for the purpose of playing games, and it was kept as a secret. No one else could go over there, as there were foot soldiers guarding this place. But these soldiers did not stop the Yadava youth (or they were incapable of preventing their entry?). Among these youth, the names of our Lord's sons have been specifically mentioned. At first, the name of Saamba has been given, because he was responsible for causing the "problem". Hence, Saamba needed advice and instruction, in the first instance. Secondly, Pradhyumna's name has been given, as he is respected by all, and is also fully capable. But even Pradhyumna found it difficult to redeem Nriga. Chaaru is the 10th child and Bhanoo was the eldest son of Nagnajitee. Gada was our Lord's brother.

At the beginning, after speaking about "playing", now, as per the new situation, it is said, through the next verse, as to what happened, after they had "played".

क्रीडित्वा सुचिरं तत्र विचिन्वन्तः पिपासिताः ।
जलं निरुदके कूपे ददृशुः सत्त्वमद्भुतम् ॥२॥

VERSE 2 Meaning: "After playing there for a long

time, they got thirsty and with a view to quench their thirst, they began to look for a water-source. Searching, they spotted a well and on seeing, that there was no water inside this well, they saw a wonderful animal lying there!"

श्रीसुबोधिनी–समुद्रतीरस्थाने मिष्टं जलं दुर्लभमिति जलान्वेषणार्थं प्रवृत्ता, कूपास्तत्र सम्भवन्तीति। ते हि बालका अनभिज्ञाः अभिज्ञाश्च प्रवेशं न लभन्त इति जलं विचिन्वन्तः कूपे अद्भुतं विचित्रं सत्त्वं ददृशुः। सर्वलोकविलक्षणत्वादद्भुतं तं वर्णयति। **अनेन भगवदीयानां क्रीडास्थाने पूर्वं कृतो धर्मः साधनतामापन्न** इति निरूपितम्। सर्वस्यापि धर्मस्यैतावन्मात्रे उपक्षयात् ॥२॥

SRI SUBODHINI: It is difficult to find "sweet" water near an ocean and hence, they searched for water to drink, as usually there are wells dug nearby. Despite being intelligent and precocious, they were unable to find water. Hence, they searched for a long time, and saw one well, but there was no water in it. Instead they saw a wonderful animal, which was completely different from any type of animals, seen by them, so far in this world! From this, we have to realize that, in the "play place" of our Lord's own devotees, they attained the blessings of their good deeds of Dharma, done in the past, and also due to the destruction of all their unrighteous (Adharma) deeds, due to this one factor!

कृकलासं गिरिनिभं वीक्ष्य विस्मितमानसाः ।
तस्य चोद्धरणे यत्नं चक्रुस्ते कृपयान्विताः ॥३॥

VERSE 3 Meaning: "The Yadava youth saw, inside the well, a chameleon as big as a mountain; they got astonished on seeing it! They got compassion for this fallen animal, and put efforts to take it out of the well, with a view to save this animal."

श्रीसुबोधिनी–कृकलासमिति जातिविशेषः। स भवति प्रायेण सूक्ष्मः। गिरिनिभत्वं तस्याश्चर्यकरम्। ततस्तान् दृष्ट्वा समारोढुमियेष, न तु शक्तः, अर्धस्थाने समागत्य पुनः पुनः पतति। ततस्तददृष्टवशात् हन्तव्येऽपि शरीरे दयोत्पन्नेति तेषामुद्धारार्थं प्रयत्नमाह **तस्य चोद्धरणे यत्नं चक्रुरिति। चोऽपीत्यर्थे**। वस्तुतस्तु हन्तव्य एव। 'अपि कृकलास'मित्यत्र श्रुतौ तथा निरूपणात्। ततो हस्तात्पतितं तं बहव एव वाधस्तादुत्तीर्य कृपया पीडिताः ॥३॥

SRI SUBODHINI: Usually chameleons are very subtle, blending their colours with the foliage. But here was one, equivalent to a big mountain! Hence, all of them got utterly surprised. They wanted to save it from the well, by pulling it out. But they could not do this as the animal used to fall down, after being pulled up to half of the well's depth! They were all very compassionate to this animal. They put lot of efforts to save this animal from the well. The word "Cha" (and) used here means "also". In reality, such a huge animal was fit to be killed, as it has been specified in the Vedas too. But, they could not take it out, in spite of their compassion and efforts.

चर्मजैस्तान्तवैः पाशैर्बद्ध्वा पतितमर्भकाः ।
नाशक्नुवन्समुद्धर्तुं कृष्णायाचख्युरुत्सुकाः ॥४॥

VERSE 4 Meaning: "These youth, lifted this animal high and placed it on a rough hide, bound it on all the four sides, through the strings made of hide and tried to pull it out of the well. But they failed to pull it out! But desirous of saving it, they spoke to our Lord Shri Krishna!"

श्रीसुबोधिनी–चर्मभिः चर्मोपरि तं पातयित्वा परितस्तान्तवपाशान् बद्ध्वा सर्वतः स्थिताः तदुद्धारे यत्नं कृतवन्तः। तथापि समुद्धर्तुं नाशक्नुवन्,

अलौकिकत्वात्। **अलौकिके भगवानेव साधनमिति** मत्वा कृष्णायाचख्युः। यद्यपि विशेषसाधनैरुद्धर्तव्यो भवति, तथापि उत्सुकाः सन्तः कृष्णायैवाचख्युः। **औत्सुक्यं चित्तोल्लासो विवेकासहिष्णुः ॥४॥**

तदा भगवान् योनित एव तदुद्धारं कृतवानित्याह **तत्र गत्वेति।**

SRI SUBODHINI: They placed it on a rough hide and got it bound, on all the four sides, with the strings of hide. They made it bound and stable like this. Even then, they were unable to take it out! Why? Because "supernatural" effort was required, as it was a "supernatural" task, and our Lord only can do all these type of "supernatural" Leelas! They understood, that our Lord only can do this and hence, they all prayed to our Lord Shri Krishna, although with special instruments, they could have taken this animal out. But they desired to complete this task quickly, and for this, they prayed to our Lord, to help them. They were very "curious", as they could not understand anything about this animal, and were very eager to know. Hence they asked for the help from the Lord Himself!

But our Lord not only took it out, but liberated this animal, with a view to restore him into a celestial deity - as per the following verse.

तत्र गत्वारविन्दाक्षो भगवान्विश्वभावनः ।
वीक्ष्योज्जहार वामेन तं करेण स लीलया ॥५॥

VERSE 5 Meaning: "Our Lord Shri Krishna, of lotus like eyes, the redeemer of this entire Universe, came there and after seeing this animal, like in a play, lifted, it through His left hand!"

श्रीसुबोधिनी–दृष्ट्यैव सर्वतापहारकः भगवान् सर्वसमर्थः विश्वमेवानुभावयतीति उद्धारकरूपमवलम्ब्यागत इति तदुद्धारोऽपि तस्य युक्त

एव। उद्धारमाह **वीक्ष्योज्जहारेति**। ज्ञात्वास्य कर्मभोगक्षयो जात इति। **वामेन करेणेति**। लीलां सामर्थ्यातिशयं च ज्ञापयितुम्। **वामो हस्तः दैत्यहितकारी, दक्षिणो देवानामिति** देवपक्षपातिना तदुद्धाराभावः सूचितः। **लीलयेति**। स्वस्य कारणाभावादपि यथा अन्या लीला कदाचिद्धर्ममपि बाधते ॥५॥

ततो यज्जातं तदाह **स उत्तमश्लोकेति**।

SRI SUBODHINI: Our Lord removes all types of sorrow, for everyone through His "vision" only. Our Lord is omnipotent. Now He resorted to His role of "redeemer", and came there, as HE could only redeem this animal and hence, it was, indeed, very appropriate for our Lord to do this. Our Lord had ensured, that the effects of it's actions (Karma) were completed. Having understood like this,as if He was enacting another "Leela" (play) – "Leela" denotes the great capacity and power of our Lord – our Lord used His left hand – usually the Lord uses His left hand to help the demons (Asuras), and the right hand is used by Him to help the celestial deities. Hence, the Lord did not use His right hand to save this animal. Through His astonishing and wonderful capacity, our Lord, through His left hand, as if playing, saved this animal. There was no reason for the Lord to "redeem" this animal. Even then, like He enacted several other Leelas, which might have gone against the tenets of Dharma (righteousness), this particular Leela was also enacted.

Whatever happened later, is being told, through the next verse.

स उत्तमश्लोककराभिमृष्टो विहाय सद्यः कृकलासरूपम् ।
संतप्तचामीकरचारुवर्णः स्वर्ग्यद्भुतालंकरणाम्बरस्त्रक् ॥६॥

VERSE 6 Meaning: "On our Lord's mere touch of His hand – the Lord of great and blissful glory – very

quickly, the body of this animal changed into a celestial form, with a beautiful golden colour, wonderfully ornamented and also wearing exquisite clothes and garlands."

श्रीसुबोधिनी–करेणाभिमृष्टः भगवत्स्पर्शेन कारणदोषे निवृत्ते उपष्टम्भकाभावात् (तत्) शरीरे पतिते स्वर्गोपभोगयोग्यं शरीरं प्राप्तवानिति तद्वर्णयति **संतप्तेति**। आवर्त्यमानसुवर्णवर्णः। **स्वर्गि** स्वर्गसम्बन्धि स्वर्गोऽस्यास्तीति। स्वर्गिणामपि वा अद्भुतानि अलङ्करणान्यम्बराणि स्रजश्च यस्मिन्। तादृशो जात इत्यर्थात् बभूवेति। अस्तिभवत्योः सर्वत्र प्रयोगात् ॥६॥

ततो निर्धार्य स्वरूपं ज्ञापयित्वा प्रेषणीय इति स्वतः कथने विश्वासो न जायेतेति तद्द्वारैव वक्तुं तद्वृत्तान्तं पप्रच्छ।

SRI SUBODHINI: On the touch of our Lord's holy hands, the blemish (sin), which had caused the birth of this chameleon was removed, and there was no other power, now, to prevent the transformation into his original form. Through our Lord's grace, he got a beautiful "celestial" form, worthy of being blessed with the "heavenly" enjoyments. His body was shining with a golden hue and even those, who live in the "heavens" were wonderstruck at his beauty, with wonderful ornaments, dresses and garlands. He was now looking very beautiful.

Who was he? It was necessary for our Lord to determine about his past, and also make everyone to understand about his "real" form, and then only send him to "heavens". Perhaps, people may not get faith in the words of the Lord Himself. Hence the Lord made him (who was redeemed) only tell his story.

पप्रच्छ विद्वानपि तन्निदानं जनेषु विख्यापयितुं मुकुन्दः ।
कस्त्वं महाभाग वरेण्यरूपो देवोत्तम त्वां गणयामि नूनम् ॥७॥

VERSE 7 Meaning: "Although, our Lord, who is the bestower of liberation, was aware of the reason for everything, with a view to bring out the truth about this person, began to tell, "Oh fortunate and lucky one! Who are you, with such a beautiful form? I consider, with certainty, that you are, one of the highest of all celestial persons."

श्रीसुबोधिनी–ज्ञात्वा प्रश्नो न कर्तव्य इति सर्वेषां सामान्यनिरोधं कर्तुं अयुक्तमपि करोतीति **विद्वानपीत्युक्तवान्। विधिरत्र प्रमेये न नियामक इति न भगवतो विहितं निषिद्धं वा किञ्चिदस्ति।** वचनस्यापि प्रयोजनमाह **जनेषु विख्यापयितुमिति**। तस्य दानं लोके विख्यापनीयम्, अन्यथा 'धर्मः क्षरति कीर्तना'दिति तस्य धर्मक्षयो भवेत्। भगवता पृष्टेन तु वक्तव्यमेव। नन्वेतदपि किमर्थमिति चेत्, तत्राह **मुकुन्द** इति। अग्रे मोक्षो देयः, स च कीर्तिमत एव भवतीति कीर्तिख्यापनार्थं निरोधार्थं वा। अतिकीर्तिमानन्यत्र न प्रवर्तत इति निरोधान्तरमेव मुक्तिलीलेति। प्रश्नमाह **कस्त्वं महाभागेति**। भाग्यं धर्मस्योत्तमं तेजः तदुपकरोति सर्वत्र, महद्भाग्यं यस्येति। **महाभागेति** सम्बोधनमकस्मादेवंभावे तव सुकृतमस्तीति ज्ञापितम्। **वरेण्यरूप** इति। सहजमेतन्न रूपम्, अत एव ज्ञायते किञ्चिदुत्कृष्टं कर्मास्तीति, अन्यथा अपृष्टं स्वधर्मं कथं वदेत्, कथिते स्वर्गो न भविष्यतीति तच्छङ्कां निवारयितुमाह देवोत्तमं **त्वां गणयामि नूनमिति**। देवेषु स्वर्गः प्रतिष्ठितः, तत्राप्युत्तमेषु, तत्राप्यहं गणयामि, नहि मद्गणितं कश्चिदन्यथा कुर्यात् ॥७॥

दोषोऽपि वक्तव्य इत्याह **दशामिमां वेति**।

SRI SUBODHINI: Our Lord, although was aware of every detail about this "new person" – yet the Lord asked! The reason for our Lord asking this is, that OUR LORD DESIRED TO BLESS EVERYONE WITH NIRODHA, THROUGH THIS LEELA, IN AN ORDINARY WAY. Hence, although, inappropriate, He asked the question! In this path of our Lord's love, rules and regulations do not bind or control our Lord's behaviour

(i.e. when there is love, the Lord does not care for rules etc.). No one can control the Lord also, in the exercise of His loving options. Moreover, the Lord acted in this way, so that this Leela will become "famous among the humans. The Lord knew, that this new person had given so much in charity, that He desired that everyone should become aware of this glorious action. If our Lord had not asked this question, this great person, would not also tell about himself and his charity.

It is said, in the scriptures, that, "By telling about one's charity, the benefits of this charity gets lost" (DHARMAHA KSHARATI KEERTANAAT). But it was our Lord Himself, who has now asked for this. Hence it was necessary for him to speak about his "charity", as this is an order from our Lord, and a true devotee of our Lord, should always fully follow our Lord's orders! Why this has to be told? On this, it is replied, that the Lord is Himself, the bestower of liberation. Usually the Lord liberates those, who have attained "fame" through virtuous actions. In view of this the Lord desired to (1) manifest the fame of this person and for (2) blessing everyone with Nirodha, after listening to this Leela. After Nirodha only, the Lord will enact His Leela of liberation!

The Lord has addressed this person as "Oh very lucky and fortunate one!" The highest brilliance of virtuous life is "fortune and luck" (Bhagya), and this person helps everyone at all times, everywhere. Our Lord has addressed him, in this way, also to indicate, that he has attained this "great luck" (of being blessed by our Lord) "accidentally". "Your divine form is beautiful, and such beautiful form is rare, indeed! From this, we can realize, that you have done something, which is great and best of all actions!"

No one should speak about one's own "Dharmik" actions, without being asked. Perhaps, he will not attain the "heavens", on speaking about his own virtuous actions? Removing this doubt, it is said, that the Lord told him, "I consider you as the best of the celestial persons" (DEVOTTAMAM TWAM GANAYAAMI). The "celestials" should live only in the heavens. "I consider you as the best among the celestials, and no one can alter my determination."

"Please tell us the reason, for your becoming this animal (blemish)" – the Lord tells him, through the next verse.

दशामिमां वा कतमेन कर्मणा संप्रापितो ह्यतदर्हः सुभद्र ।
आत्मानमाख्याहि विवित्सतां नो यनमन्यसे चेत् क्षममत्र वक्तुम् ॥८॥

VERSE 8 Meaning: "Oh auspicious one! You do not deserve to become the animal. Even then you attained this state (of being an animal). Hence, what action did you do to attain this state? If you are able to tell about this, please do let us know the reason."

श्रीसुबोधिनी–उत्तमस्य अपकृष्टं कर्म न सम्भवति। येन कृकलासरूपं भवेत्। अत उत्कृष्टमेव कर्म प्रकारविशेषापन्नं सत्कर्मैव किञ्चिद्भविष्यतीति तं प्रकारं श्रोतुं प्रश्नः **कतमेनेति**। सम्यक् प्रापणं बहुकालस्थानं तत्र सूचयति। ननु जायन्ते निकृष्टेष्वप्युत्कृष्टसुखजनकानि कर्माणि, उत्कृष्टेष्वपि निकृष्टभावजनकानि। तस्मात् प्रश्नो व्यर्थ इत्याशङ्क्याह **अतदर्ह** इति। दैवगत्योत्कृष्टत्वमिति चेत्, तत्राह **सुभद्रेति**। सुभद्रस्य भद्रं, स्वाभाविकम्, अभद्रमेव वैशेषिकमिति। किञ्च। **आत्मानं** पूर्वसिद्धमाख्याहि। **विवित्सतामिति**। त्वन्मुखतोँ वेदितुमिच्छास्माकम्, नतु स्वतः। लौकिकन्यायेन माहात्म्यज्ञानाभावे सङ्कोचात्र वदिष्यतीत्याह **यन्मन्यसे नः क्षममत्र वक्तुमिति**। नोऽस्माकं श्रोतुं क्षमं मन्यसे। क्षमत्वेऽपि अत्र वक्तुं चेन्मन्यसे, पञ्चानामग्रे तदा वक्तव्यमिति भावः ॥८॥

ज्ञात्वा भगवत्स्वरूपं पुण्यवशेन लोकभाषापि बुद्धेति भगवदाज्ञां कर्तुं स्ववृत्तान्तमुक्तवानित्याह इतीति।

SRI SUBODHINI: Usually "despicable" actions are not done by the "best" of persons, through which, one is forced to take the birth of a "chameleon". Hence, it is possible, that only the "best of works", must have got a "special result", and would have resulted in this type of birth! (i.e. there is a very special reason). Hence, with a view to realize and understand this, the question has been asked. What has been done, which has become the cause for this state? "You have stayed in this state, for a long time!" It is possible, that sometimes bad actions may be done by even good people, and good actions also may occur through the hands of good people! If this is what has happened in this case, the asking of this question is a waste! Answering this doubt, it is said, that, usually the "best" of persons do not commit any wrong actions. If it is told, that, having attained this "celestial" form itself, indicates that this person is an exalted individual, then, the Lord Himself has addressed him as "Subhadra" – who, naturally does all auspicious and beneficial actions! Under, very "special" circumstances, his actions may turn out to be "non beneficial". "Hence please do tell us the action you have done earlier. We are eager to hear about this, from your mouth only. We do not want to presume or assume the cause for your plight or understand it by ourselves. If you think, that we deserve to hear the action, which you have done and also tell, in the presence of everyone the same, then please do tell." In this way, our Lord asked him. The purport of this is that, if this person did not have the knowledge about the glory and "Mahatmyam" of our Lord, then, he will feel bashful and reluctant from

the "worldly" point of view, to tell about his actions. But the one, who gets the knowledge about our Lord's glory, having become the "Daasa" (servant) of the Lord, is not bashful, as the Lord is nearby (situated near to the Lord) and will definitely tell, whatever is asked for by our Lord.

Through his own "Punya" (good deeds), this person understood the divinity of our Lord's nature and His form. He understood also the "worldly language", through which, the Lord had asked this question. Hence, with a view to obey our Lord's "orders", he began to say about himself, through the next verse. The same is being narrated by Shri Sukadeva.

श्रीशुक उवाच–

इति स्म राजा संपृष्टः कृष्णेनानन्तमूर्तिना ।
माधवं प्रणिपत्याह किरीटेनार्कवर्चसा ॥९॥

VERSE 9 Meaning: "Shri Sukadeva said, "When our Lord Shri Krishna, who has become all the forms and names, in this Universe, asked this type of question, he, with his crown shining like the sun, prostrated to our Lord Shri Mādhava (the Divine form of Aniruddha) and gave his reply."[Note: Our Lord was in this form of Sri Aniruddha now].

श्रीसुबोधिनी–स्मेति प्रसिद्धे। प्रश्नः क्लिष्टं कर्म भवतीति स्वदोषनिवृत्त्यर्थं प्रसिद्धिः प्रमाणत्वेनोक्ता। परीक्षितोऽपि शङ्कां व्यावर्तयितुं **राजेति**। कृष्णेन् सदानन्देन सम्भाषणेनापि सुखं भवतीति। भक्तिहितेन वा। **अनन्तमूर्तिनेति**। अनन्ता मूर्तया यस्येति। तस्य न सर्वात्मना स्वरूपं प्रकाशितम्। तस्य तावन्मात्रेणैवाभिव्यक्तः। अथवा। पूर्वप्रकरणयोरन्या मूर्तिः, अस्मिन्प्रकरणे चान्यामूर्तिरिति ज्ञापयितुमनन्तमूर्तित्वम्। ततो भगवन्तं दृष्ट्वा, श्रीनिकेतत्वात् भगवानेवेति विज्ञाय, माधवं प्रणिपत्य, अर्कवर्चसा किरीटेनोपलक्षितः भगवतोऽपि

चरणरविन्दं प्रबोधयन्, भक्तांश्चोद्दीपयन् महानप्येवं जायत इति ब्राह्मणातिक्रमाभावाय ॥९॥

स्ववृत्तान्तमाह **नृगो नामेति** षोडशाभिः।

SRI SUBODHINI: The word "Sma" (yes, indeed) is used here, with the meaning of "fame – to manifest in public". To ask a question is indeed a hard task. Hence to ward off one's own "blemish", the word "Raja" (king) has been used, to indicate this person, to whom the question has been asked.

Our Lord Shri Krishna is of the Divine form of "eternal bliss" (Sadaananda-swaroopa) i.e. through whose dialogue and words only, one is able to attain great happiness and welfare! Actually the word "Krishna" – through and by our Lord Krishna – would also indicate about the nature of our Lord, being the "giver of benefits" for His devotees. The word "having diverse and manifold forms" (Ananta-moorthi) indicates, that the Lord has limitless Divine forms, but He has not manifested this glory, for everyone to see. The Lord has manifested Himself now, in the presence of this new person, whatever is needed or adequate only. Alternatively, the purport of telling this, is that, the Lord had shown His "different" forms, in the chapters dealing with the "Tāmasik" and "Rājasik" divisions, and in this new division of chapters, the Lord has a different Divine form!

Later, he saw the Lord and having got determined, that the Lord, who was standing near him, was indeed the Lord of the Universe only, as He is the refuge and abiding dwelling place of Goddess Laxmi, he prostrated to the lotus feet of our Lord Shri Mādhava, with his head, wearing a crown, shining like the blazing sun!

Through this "crown" also, he gave his own introduction. He also made everyone understand, that even the very exalted noble persons have to undergo this state, due to the "anger" of the Brahmins!

The person now tells his own story, through the following 16 verses.

नृग उवाच–

नृगो नाम नरेन्द्रोऽहमिक्ष्वाकुतनयः प्रभो ।
दानिष्वाख्यायमानेषु यदि ते कर्णमस्पृशम् ॥१०॥

VERSE 10 Meaning: "Oh Lord of the Universe! I am Nriga, a king and son of Ikshwaku. Perhaps You might have heard of my name also, when your ears listened to those names, who are known to have done charities?"

श्रीसुबोधिनी–नृगः पूर्वमपि प्रसिद्धः इक्ष्वाकोस्तनयः। शतमध्ये विकुक्षिनिमिदण्डकानन्तरमयमेव प्रसिद्धः। **प्रभो** इति सम्बोधनं प्रभुस्थाने मिथ्याभाषणाभावं ज्ञापयति। ननु का प्रसिद्धिः, येन त्वं ज्ञायस इत्याशङ्क्याह **दानिष्वाख्यायमानेष्विति**। **दानिनो दानकर्तारः, नतु दातारः उदाराः। दानी विध्यपेक्षः, दाता तु निरपेक्ष** इति। यदि ते कर्णमस्पृशम्, तदाह प्रसिद्धः। राजेति, नृग इति, दानीति च न्रृन् कीर्तिद्वारा गच्छतीति ॥१०॥

श्रवणानन्तरं ज्ञानं प्रसिद्धिहेतुत्वेन साधारणं निरूप्य, असाधारणप्रकारेण ज्ञानमाह **किं नु तेऽविदितं नाथेति**।

SRI SUBODHINI: Nriga, the son of Ikshwaku was famous, in the first instance. He was one of the 100 sons of Ikshwaku; famous after the names of his brothers viz. Vikukshi, Nimi and Dandaka. He has called our Lord as "Prabhu" (Lord), as in the presence of our Lord,no one can talk falsely. What was he famous for? "Has my name ever reached your ears, Oh Lord! as being in the company of those, who have given away charities? I am

known for this act of "charity"." There are two types or kinds of "givers of charity". (1) "Daani" – this person gives in charity, as per the rules of the scriptures. 92) "Daata" – this person gives away, without any observance of the scriptural rules. This king Nriga was a "Daani" (1st category), and he had become famous due to his "charities", among the human kind!

After listening to the question made by the Lord, this king Nriga thought, that by giving the reply, he will only exhibit his "fame". Hence, after describing his ordinary knowledge (about himself), he now speaks about his knowledge (Jnana) in an "extraordinary way."

किं नु तेऽविदितं नाथ सर्वभूतात्मसाक्षिणः ।
कालेनाव्याहतदृशो वक्ष्येऽथापि तवाज्ञया ॥११॥

VERSE 11 Meaning: "Oh, Master and Lord! what is there to hide or hidden from You, who is the witness of the inner minds of every being? In other words, You are aware of everything. The reason for this, is that the factor of "time" (Kaala) cannot obstruct your gaze and look! Even then, as per your "order" I will reply."

श्रीसुबोधिनी–हे नाथ, अनेनोद्धारः त्वावश्यक एवेत्युक्तम्। नु इति वितर्के। किं वा ते अविदितम्, किन्तु सर्वमेव विदितमिति। तत्र हेतुः, सर्वभूतानां अन्तःकरणसाक्षिणः। ननु कालव्यवधाने जीवोऽपि स्वानुभूतं विस्मरति, तथा भगवतोऽपीति कथं तत् ज्ञानमिति चेत्, तत्राह **कालेनाव्याहतदृश** इति। तस्मात् ज्ञानार्थं प्रतिज्ञापनप्रयोजनाभावात् न वक्तव्यम्, तथापि तवाज्ञया वक्ष्ये, अन्यथा आज्ञोल्लङ्घनं स्यादिति ॥११॥

आदौ स्वस्य दानित्वमाह **यावत्यः सिकता भूमेरिति**।

SRI SUBODHINI: "Oh Lord and Master!" Through this addressal, the king has expressed his view that, "Oh Lord! You are the Swami (Master). Hence You have to

certainly redeem me". The word "Nu" (is it not) denotes a questioning outlook of "Oh Lord! don't you know everything". In other words, the king said, "Oh Lord! You are aware of everything." If the Lord were to ask as to how he is aware of everything, the king replies, "You are the witness of the inner minds of all the Jivas". As the factor of "time" (Kaala) intervenes in between, as an obstruction, the Jiva forgets all his experiences. How does the Lord remember all these? He says, "Oh Lord! the factor of "time" cannot obstruct your gaze and view at all. Due to this, You have the total knowledge about everything. Hence, there is no purpose for me to tell you everything, which you are already aware of! But I will obey your order and reply to your question. If I do not tell, then I will be breaking your order!"

The king now explains his nature of giving in charity, through the next verse.

यावत्यः सिकता भूमेर्यावत्यो दिवि तारकाः ।
यावत्यो वर्षधाराश्च तावतीरददं स्म गाः ॥१२॥

VERSE 12 Meaning: "I have given in charity, those many number of cows, equal to the number of "dust" on this earth, the number of stars in the sky and the number of raindrops falling from the sky."

श्रीसुबोधिनी–रेणवस्तामसाः, तारकाः सात्त्विकाः, वर्षधारा राजसाः दृष्टान्तीकृताः, असङ्ख्यातास्तिस्रोऽपि। त्रिविधा अपि गावः असङ्ख्याता दत्ता इति। अहमददम्। स्मेति प्रमाणम्। तुल्यसङ्ख्यात्वे विवक्षिते तामेव सङ्ख्यां वदेत्, परार्धातिरिक्ता सङ्ख्यापि नास्ति। तस्मादसङ्ख्यातदाने त्रिविधदाने च दृष्टान्ताः। त्रिविधदाने प्रयोजनं चोक्तम्। भूमिसिकता उपादानभूताः, तारकाः प्रकाशकाः, वर्षधाराः पोषिका इति। असङ्ख्यातपदे प्रयुज्यमाने अल्पप्रतीतिः स्यात्, तत एवमुक्तम् ॥१२॥

गवां गुणानाह **पयस्विनीरिति।**

SRI SUBODHINI: The "dust" is Tāmasik; the stars are Sātwik; and the drops of rain water are Rājasik! By giving these examples, the king has explained, that like all these three are countless, in the same way, "I have given in charity, countless number of cows". For emphasizing the "countless" number of cows given in charity, those three examples are given. Our Shri Mahaprabhuji has stated in his Nibandha, the results/benefits of the three types of "charity". [i.e.Charities done with any of the three Gunas are having "blemish" (Dosham). Only the "charity" done, with "Nirguna" attitude is blemish free.]

The dust of earth is the basis of this ground. The stars are brilliant. The drops of rain sustain growth. The word "countless" has not been used in this verse. But these three examples have been given to show the "uncountable" nature of the number of cows given in charity.

Through the next verse, the qualities of the cows themselves are being described.

पयस्विनीस्तरुणीः शीलरूपगुणोपपन्नाः कपिला हेमशृङ्गीः ।
न्यायार्जिता रूप्यखुराः सवत्सा दुकूलमालाभरणा ददावहम् ॥१३॥

VERSE 13 Meaning: "Cows with the 13 qualities and attributes were given in charity – such as, they were all full of milk bearing nature, with their first born calves; having a peaceful nature; beautiful; with all noble attributes; black coloured Kapila cows; their horns adorned with gold fittings; having been procured through righteous methods; with their feet adorned with silver bands; with their calves; fully bedecked with fine dress; and

garlanded and with various types of ornaments adorning them."

श्रीसुबोधिनी–दुग्धाधिक्ययुक्ता: तरुण्य: प्रथमप्रसूता:। **शीलम**मारणादिशान्तस्वभाव:। रूपं सौन्दर्यम्। एतैर्गुणैरुपपन्ना:। अथवा। गुणा: सत्पुत्रा:। दुग्धे घृताधिक्यमारोग्यजनकत्वं च गुणा:। प्रायेण बह्व्य: कपिला:। **दाने कपिला विशिष्टे**ति। **हेमशृङ्गी**: सुवर्णशृङ्गयुक्ता:। न्यायार्जिता:, नत्वतिक्रमेण प्राप्ता:। **रूप्यखुरा: सवत्सा** इति विधिप्राशस्त्यार्थमुक्तम्। तेन विहिता एव दत्ता:, नत्वविहिता:, नाप्यविहितप्रकारेण। दुकूलानां माला यासु। दुकूले माला: आभरणानि च वा। एवं त्रयोदशगुणा: कथिता: ।।१३।।

पात्राभावे सर्वं व्यर्थमिति पात्रधर्मानाह **स्वलङ्कृतेभ्य** इति।

SRI SUBODHINI: Those cows were given, who had lots of milk! They had just given birth to their first born only. They never attacked anyone, as they were of very peaceful nature. They were all very beautiful to look at. The milk was such, that it produced a lot of ghee and this "quality" originates and progresses "good health". Among them, the "Kapila" cows were very special, as it is considered to be good, to give in charity, these types of "Kapila" cows only. They all had horns with golden fittings, and their feet were covered with silver bands. All of them had newly born calves and were all procured in a "righteous" way! No one was brought through wrong means or ways. They had all worn fine dresses, with garlands and ornaments. In this way, 13 qualities or virtues of these cows have been detailed.

If charity is given to a "wrong" person, then this charity is considered as a "waste". Through the next verse, the "proper recipient" nature (Dharma) is being explained.

स्वलङ्कृतेभ्यो गुणशीलवद्भ्यः सीदत्कुटुम्बेभ्य ऋतव्रतेभ्यः ।
तपःश्रुतब्रह्मवदान्यसद्भ्यः प्रादां युवभ्यो द्विजपुङ्गवेभ्यः ॥१४॥

VERSE 14 Meaning: "The charity which was given away to the Brahmins who were, illumined and enlightened, as per the rules of the scriptures, with great many virtues, and were of good character and conduct; came from poorer sections of the society and family men; guileless, practicing all the virtues in their daily life, penance-oriented; having knowledge about the rules, Vedas and it's meaning, unattached to wealth, deeply interested in doing good to everyone, youthful and the best of all these."

श्रीसुबोधिनी–विधिप्रकारोलङ्करणादि, गुणाः विद्याः, शीलमाचारः सुस्वभावश्च। **सीदत्कुटुम्बेभ्य** इति। गृहीतस्य शीघ्रं सद्विनियोगः। ऋतं व्रतं येषामिति ब्राह्मणस्य सहजो धर्मो निरूपितः। **तप** इन्द्रियनिग्रहः, **श्रुतं** यथाविधि, **ब्रह्म** वेदो वेदार्थश्च, **वदान्यत्वम**लुब्धता, **सत्त्वं परोपकारत्वं** च। तपः श्रुतं ब्रह्म च येषां ते तपःश्रुतब्रह्माणः, तेच ते वदान्याश्च सन्तश्च। **युवभ्यो द्विजपुङ्गवेभ्य** इति द्वादशगुणा ब्राह्मणानामुक्ताः ॥१४॥

दानान्तराण्यप्याह **गोभूहिरण्येति**।

SRI SUBODHINI: Full of auspicious qualities, education, character, conduct and beautified with sweet and calm attitude; family-oriented and poor – by whom, what ever is given to them, is consumed quickly (i.e. used – in dire need of), who had "truth" as their "vow of life". These qualities have been specified, as the ideal qualities of a true "Brahmin". They were penance-oriented too i.e. they had all subjugated their "senses" (Indriyas). They had also learnt the scriptures, in the way, they are to be learnt, having understood the Vedas and it's inner meanings, on hearing about them. They were not

attached to "wealth", and were dedicated to the welfare of every being. Moreover, they were all youthful - to these type of Brahmins, the charity was given. In this way, 12 virtues of the Brahmins are specified.

Through the next verse, the giving away in charity of other materials are also described.

गोभूहिरण्यायतनाश्वहस्तिनः कन्याः सदासीस्तिलरूप्यशय्याः ।
वासांसि रत्नानि परिच्छदान्नथानिष्टं च यज्ञैश्चरितं च पूर्तैः ॥१५॥

VERSE 15 Meaning: "Cow, plots of land, gold, houses, horses, elephants, brides with servant maids, sesame, silver, beds, clothes, precious gems and all types of materials; chariots and carts – all these also, I gave in charity, and I caused to make places for holding sacrifices, wells and for relaxation and materials for these too."

श्रीसुबोधिनी–एकदा असङ्ख्यातगोदानं बहुभ्यः। ततः पृथगपि गावो दत्ताः। भूमिर्वृत्तिकरी। हिरण्यदानं स्वतन्त्रम्। आयतनदानं गृहदानम्। अश्वदानं हस्तिदानं च। कन्यादानं ब्राह्मणाय, पोषितानां कन्यानाम्। **औरस्याः क्षत्रियानां विवाहितायां जातायाः राजकन्यायाः स्वयंवर एव। सदासीरिति** पारिबर्हसहिताः। दासीदानं वा कन्यादानेन सहोच्यते। **तिलाः** तिलपर्वताः। **रूप्यं** रूप्यपर्वतः। **शय्याः** सुखशय्यादानम्। **वासांसि** नानाविधानि। तथैव नव रत्नानि। **परिच्छदान्** कञ्चुकवितानादीन्। रथाश्च गजरथाश्वरथादिभेदाः। एवं पञ्चदशदानानि सर्वदा क्रियन्ते। ततः यज्ञैरिष्टमग्निष्टोमादयश्च पूर्तेश्च चरितं कूपारामादयन्श्च धर्मार्थं कृताः ॥१५॥

एवं धर्मपरायणे मयि कर्मवशादधर्मः कश्चनोत्पन्न इत्याह **कस्यचिद्द्विजमुख्यस्येति।**

SRI SUBODHINI: Sometimes, the king Nriga gave countless cows to the deserving Brahmins. Afterwards, cows were given separately also. To enable them to eke

a livelihood, plots of land were also given for agriculture. Gold was given independently. Houses were made and gifted to many. Charity of horses and elephants was also done. Brides, who were well protected were given in marriage, along with maids and enough dowry. Usually, the women of the warrior class marry on the basis of "Swayamvara" (choosing one's own husband from among many suitors, in an open assembly)!

Mountains of sesame seeds and silver were gifted. Mattresses and seats were given to enable them to sleep well. All types of clothes, the precious nine gems, relaxation – comfort places also were given. In this way 15 types of materials were given in charity (which are usually given). Apart from these, the king caused to make the places and materials required for the performance of Agnishtoma and other sacrifices, and also places/materials for taking rest.

"I was thus devoted to Dharma. But due to my fate, an act of "Adharma" (unrighteous) took place, through me." This is explained by the next verse.

कस्यचिद्द्विजमुख्यस्य भ्रष्टा गौर्मम गोधने ।
संपृक्ताऽविदुषा सा च मया दत्ता द्विजातये ॥१६॥

VERSE 16 Meaning: "A cow, belonging to a noble Brahmin, forgetfully had strayed into my group of cows. Without knowing this, I gave this cow also, along with others, in charity to another Brahmin."

श्रीसुबोधिनी–अयं राजा दानाभिनिविष्टचित्तः स्वसेवकेभ्यः यथाकथञ्चिद्देयान् गृह्णाति, न तु जिज्ञासते। एवं बहुधा प्रमादे कदाचिद्भगवान् तत्पापं प्रकटितवान्। कश्चिद्ब्राह्मणः राजप्रतिग्रहरहितः स्वधर्मनिष्ठ आसीत्। तस्य गौः स्वस्थानादपगता राजगोषु प्रविष्टा। ततस्तामनवद्यलक्षणां तदधिकारिणो ज्ञात्वा दानार्थं नीतवन्तः ॥१६॥

SRI SUBODHINI: This king's mind was always attached to give in charity only. He had instructed his servants to bring cows for the purpose of giving in charity. Many a time, without checking on these, which have been brought by his servants, the king used to give them in charity. This had happened several times.

Accidentally, through the will of our Lord, a "sin" was committed by the king. There was a Brahmin, who was established firmly in his own "Dharma" - that he did not accept any charity from the king. His own cow, forgetting it's place, had strayed into the group of cattle, which the king had collected to be given in charity. Then the royal servants, appreciating the attributes of this beautiful cow, had brought this cow, for being given in charity.

तां नीयमानां तत्स्वामी दृष्ट्वोवाच ममेति तम् ।
ममेति प्रतिसंगृह्य नृगो मे दत्तवानिति ॥१७॥

VERSE 17 Meaning: "On seeing this cow being taken away, the Brahmin owner told, "this is my cow". Then the Brahmin, to whom this cow was given away in charity told, "I have just brought this cow given to me in charity, by the king Nriga. Hence, it is mine only".

श्रीसुबोधिनी–ततः प्रतिग्रहीतरि तां प्रतिगृह्य गच्छति सति तत्स्वामी मिलितो मध्ये ममेयं गौः कथं नीयत इति चाह। ततः प्रतिग्राही 'नृगो मे दत्तवा'निति ममेत्याह। **प्रतिसंगृह्य**। प्रतिग्रहं कृत्वा, प्रतिग्रहकथामप्युक्त्वा, नृगो दत्तवानिति ममेत्याह ॥१७॥

SRI SUBODHINI: The Brahmin, to whom, this "strayed" cow was given in charity, by the king Nriga, was going along the road, when the real owner (Brahmin) of this cow, met him on the way, and after identifying his

own cow told, "This cow is indeed mine. How are you taking this cow away?" Then, the other Brahmin, who had accepted the gift of this cow, answered, "This cow has just now been gifted to me by the king Nriga. Hence this cow, rightfully, belongs to me only". In this way, after telling about the charity being given by the king, the Brahmin refused to part with this cow, as he claimed, that it was his' only!

विप्रौ विवदमानौ मामूचतुः स्वार्थसाधकौ ।
भवान्दातापहर्तेति तच्छ्रुत्वा मेऽभवद्भ्रमः ॥१८॥

VERSE 18 Meaning: "Those two Brahmins, with deep discussion, about their own views came to me. One of them told, "this cow is mine". The second one told, "You have just given this cow, in charity to me. Hence it is rightfully mine". The owner of the cow told, "You have stolen my cow". On hearing this accusation, I got deluded, and thought, that this brahmin's cow, perhaps, has strayed into the group of cows, intended by me to be given in charity! In this way, I got into this mess of danger."

श्रीसुबोधिनी–एवमुभौ विप्रौ विवदमानौ स्वार्थसाधकौ। प्रतिग्रहे सिद्धे ब्राह्मणस्य गौर्भवति, राज्ञश्च ब्राह्मणगवापहारदोषो भवति। दानप्रतिग्रहयोरभावे ब्राह्मणगवापहारदोषो भवति। दानप्रतिग्रहयोरभावे ब्राह्मणस्यैव गौः, नापहारदोषः, लोकदृष्ट्या धर्मे सिद्धे प्रतिग्रहस्य सिद्धत्वाद्दानस्य च प्रतिग्रहीतुरेव गौः, अपहारदोषप्रायश्चित्तं परं कर्तव्यम्। अलौकिकश्चेद्धर्मः देवाद्यधिष्ठितः, तदा अधर्मसिद्धं द्रव्यं धर्मविषयो न भवतीति न दानं सिध्यति। सुतरां प्रतिग्रहः। अतो विषादः। राजा चेदत्र दानमङ्गीकरिष्यति, तदा प्रतिग्रहः सेत्स्यति अपहारश्च। अपहारदोषस्याधिक्यात् नाङ्गीकुर्याच्चेत्, तदा स्वामी गां नेष्यतीति स्वार्थसाधकौ विप्रौ अन्योन्यं विवदमानौ मां राजानमूचतुः। एकस्य वचनं '**भवान् दाते**'ति। तस्मिन्नङ्गीकृते द्वितीय आह **अपहर्ते**ति। हेतुपूर्वकं वृत्तान्तवचनं

अर्थात् ज्ञायते। पश्चादपहारवचनं श्रुत्वा मे भ्रमः अभवत् यदेको न प्रार्थितः। एकस्मिन् दोषे अङ्गीकृतं तत्प्रायश्चित्तं स्वेच्छया कृतं स्यात् ॥१८॥

SRI SUBODHINI: In this way, both the Brahmins had an altercation, justifying each other's stand. It is indeed true that, a cow which has been given away, in charity, rightfully, belongs only to that Brahmin, to whom it has been given by the king. In this way, the "blemish" of "stealing or abducting" will attach to the king. But "charity" and "abduction" are not there i.e. if the king had not done the "charity", and the Brahmin also did not accept this "charity", then the cow will continue to be owned by it's due master. Through this, the blemish of "abduction" will also not attach to the king. From this worldly point of view, if the act of "charity" is completed, then the rightful owner will be the one, to whom this charity has been given. But the blemish of "abduction" (although done unknowingly) will attach to the king. The king, therefore, has to repent and do "reparation" action. From the spiritual, scriptural and supernatural sides, if this action is seen and examined, then it is very clear, that no one can give in charity, what has come to oneself in an "unrighteous" way! The purport of all this, is that this cow really belonged to someone else, and it had strayed into the group of cows belonging to the king, and being the property of another, was not in reality, "charity" at all. Hence a dispute arose. If the king accepts and reiterates, that he has given this cow, in charity, then the king will have the "blemish" of both "abduction" and wrong acceptance and giving "of another's property". If the king recognizing these factors were to regard this as "not charity" then, the original master of the cow will be entitled to take this cow away!" In this way, having an altercation, both the Brahmins began to tell me.

One of them told me, "You are the giver of this charity". The other told me, "You are an "abductor". Both of them made me realize the reality of the situation, through sound reasoning. On being told that, "I am an abductor", I got delusion (Bhrama). The other did not pray for anything, but told me, that I have already given the cow in charity!"

अनुनीतावुभौ विप्रौ धर्मकृच्छ्रं गतेन मे ।
गवां लक्षं प्रकृष्टानां दास्याम्येषा प्रदीयताम् ॥१९॥

VERSE 19 Meaning: "When events happened like this, I got into a dilemma of "what is right and wrong" (Dharmasankatam). Hence, I prayed to both of them and told them, "He who gives up the cow to the other, I will give him, one lakh of the "very best cows" in return."

श्रीसुबोधिनी–भ्रमादेकमकृत्वा स्वतस्तत्त्वापरिज्ञानात् अन्यस्यापृष्टत्वात् द्वयमपि सन्देहे स्थापयित्वा उभावनुनीतौ। गौः त्यक्तव्येत्यस्मिन्नर्थे यथा द्वितीयोऽप्यपहारः सिध्यति। ननूभयोरनुनये को हेतुः, तत्राह **धर्मकृच्छ्रं गतेन मे** इति। तस्य हृदये धर्मे निश्चयाभावात् कृच्छ्रं सङ्कटमेव प्राप्तवान्। अनुनयमाह। गवां लक्षं एतन्निष्कृतित्वेन दास्यामि। एषा प्रदीयतामिति ॥१९॥

ननु निष्कृतिग्रहणे दोषः स्यात्, कथं ग्राह्य इति चेत्, तत्राह **भवन्तावनुगृह्णीतामिति**।

SRI SUBODHINI: "I could not understand, by myself, the rules and principles behind this controversy. Through "delusion", I was not able to accept the "saying" of the one or another, as both of them put me in "doubt", as to what I should do? Hence, I prayed to both of them to give up this cow, as I was now in a mess and dilemma of Dharma, as to what should I do? But unable to find a proper and determined solution, I landed myself into more problems. Then, I prayed to both of them,

"Please give up this one cow. I will give one lakh "best of cows" to the Brahmin, who will give up this cow!"

If it is told, that 'blemish" will arise, if "alternate" cows are accepted. The king gives the answer to this doubt, and suggests the "way out" option, through the next verse.

भवन्तावनुगृह्णीतां किङ्करस्याविजानतः ।
समुद्धरत मां कृच्छ्रात्पतन्तं निरयेऽशुचौ ॥२०॥

VERSE 20 Meaning: "Please be kind to this ignorant servant of yours', fallen into the mire and mess of delusion! Please redeem me from falling into the impure hell, through this sorrowful event."

श्रीसुबोधिनी–मदुपर्यनुग्रहेण निषिद्धमपि कर्तव्यमिति भावः। अनुग्रहे हेतुमाह **किङ्करस्ये**ति। तथापि सापराधो दण्ड्य एवेति चेत्, तत्राह **अविजानत** इति विशेषेणायमर्थो न ज्ञात इति। अज्ञाते त्वल्पमेव प्रायश्चित्तमित्यनुग्रहेणापि सिध्यति। तस्य भाव्यर्थः स्वत एव स्फुरितः तन्निराकरणार्थं प्रार्थयति **समुद्धरते**ति। **कृच्छ्रात** सङ्कटात् निर्णयज्ञानाभावात् अशुचौ निरये पतन्तमिति। **हीनभावः निरयो भवति**, ततश्च गोत्वमश्वत्व वा चेद्भवेत्, तदा निरयत्वेऽपि नाशुचित्वम्। श्वयोनौ शूकरयोनौ वा पाते तथात्वमिति। तामिस्रादौ तु न पातः, नरकभोग एव परम्। योनिसम्बन्धे तु अभिमान उत्पद्यत इति पातः। **अशुचौ**विति। लोकप्रसिद्धमलादिप्रदर्शनेन दया वा उत्पाद्यते ॥२०॥

SRI SUBODHINI: "With a view to bless me, you may have to do even those actions, which are prohibited." Why the king now needed the compassion and the blessings of these Brahmins? On this, the king says, "I have to submit, that I have not done this act through my knowledge. Through "ignorance" this act has happened. If an "offence" happens, due to "ignorance", then one needs to do only small and easy reparations (repentance acts). Moreover, through your "blessings" only, this "repen-

tance" can take place. Hence please "redeem" me and advice, as to what should I do on this dispute? By not understanding this "event", I have landed myself in a dilemma of Dharma (as to what is right and wrong). This has led me to an attitude of low and impure nature. Please take me out of this "morass". Through this, if I were to attain the births of a cow, a horse, there is nothing "impure" in these births, though they are lowly. But if I am born as a dog or a pig, then I will attain the state of "impurity". I will be forced to undergo the sojourn in the hell. I will fall into oblivion". The king by citing such "impure" examples, tried his best to create "compassion", in the minds of these Brahmins.

नाहं प्रतीच्छे वै राजन्नित्युक्त्वा स्वाम्यपाक्रमत् ।
नान्यद्गवामप्ययुतमिच्छामीत्यपरो ययौ ॥२१॥

VERSE 21 Meaning: "The Brahmin, who really owned the cow began to tell, "I will not accept any amount of wealth etc. in lieu of my original cow." By telling like this, he went away. Afterwards, the Brahmin, who had got the cow, in charity, also began to tell, "I do not want to accept wealth, which is not mine or in exchange. I want this cow only." By telling like this, this Brahmin also went away!"

श्रीसुबोधिनी–तत्र मुख्यः स्वामी, गोविक्रयस्य निषिद्धत्वात् अन्यल्लक्षायुतादिसंख्यापरिमितं गोसमूहं अहं न प्रतीच्छ इत्युक्त्वा, राजप्रार्थनां त्यागांशे अङ्गीकृत्य, स्वाम्यपाक्रमत्, प्रतिग्रहस्य राज्ञा स्थापितत्वात् पूर्वपतिग्रहस्यैव सिद्धत्वात्। विक्रयपक्षे प्रतिग्रहपक्षे वा दोषश्रवणात्। 'एका गौर्न प्रतिग्राह्या द्वितीया न कदाचन। सा चेद्विक्रयमापन्ना रौरवं नरकं व्रजे'दिति वाक्याद्गवामयुतमपि एतन्निष्कृतित्वेन नाहं प्रतीच्छ इति द्वितीयोऽपि ययौ। राजन्निति संबोधनात् अनिष्कृतित्वेऽपि प्रतिग्रहोऽपि निषिद्ध इति सूचितम्। राजा सर्वेषामनुरोध्यः, अतिक्रमोऽपि सोढव्य इति सूचितम्। लक्षं गावः राज्ञा

दातुं शक्याः, न तु ब्राह्मणेन, अयुतमेव परमा काष्ठा ब्राह्मणस्य। कोऽर्हति सहस्रं पशून् प्राप्तुमिति सहस्रस्यैव महत्त्वात्। दशपुत्रविभागे सहस्रशो दानेऽपि अयुतस्यैव पर्याप्तत्वात्। प्राप्तमयुतं निषेधति **गवामप्ययुतमिति।** यद्यपि तावता पूर्णः कामो भवेत्, तथाप्यव्यवस्थितत्वात् एकस्यामपि गवि यत्रायं सन्देहः, तत्र किमन्यद्वक्तव्यमिति भावः ॥२१॥

एवं ब्राह्मणद्वयक्षोभे दण्डार्थं यमः प्रवृत्तः, गोश्चापहारे आयुः क्षीणमिति तदैव यमदूतैः समागतमित्याह **एतस्मिन्नन्तर** इति।

SRI SUBODHINI: The real owner of the cow told the king, "I will not accept even lakhs of cows or wealth, in lieu of my own cow". By telling like this and disregarding the prayer of the king, this Brahmin went away. The second Brahmin, who had accepted this cow, in charity, also told, "I will not accept even 10,000 cows, in lieu of this cow, and I will also not return this cow, as it has been given to me in charity by the king. The charity got in the first instance is the "real" one. If I were to sell this or accept something else, in lieu of this, then I will commit "blemish" through both these acts. Hence I will not return the "accepted" cow and "in lieu" accept others. This Brahmin also added, that if he were to sell this cow and accept even 10,000 cows or more cows or any other material, then he will definitely suffer sorrow in the "Raurava" hell! Saying like this, the second Brahmin also went away!

By calling the king as, "Oh king!" it is indicated, that one, who is powerless (no strength) should not accept also a lot of charities, especially when he cannot look after the same! The king can very easily give one lakh cows. The Brahmin cannot. He cannot even give 10,000 cows. Who is there, who can accept readily even 1,000 cows? Hence, even 1,000 cows is very big for everyone!

Hence this Brahmin refused to take even 10,000 cows, as he will not be able to look after and manage them, especially when there was doubt in accepting even one cow! This is the purport.

In this way, both the Brahmins got unhappy. With a view to punish the king, Lord Yama got ready. By "stealing" the cow, one's "life span" gets reduced. Hence, at the same moment, the messengers of death came to visit the king.

एतस्मिन्नन्तरे याम्यैर्दूतैर्नीतो यमक्षयम् ।
यमेन पृष्टस्तत्राहं देवदेव जगत्पते ॥२२॥

पूर्वं त्वमशुभं भुङ्क्ष्वे उताहो नृपते शुभम् ।

VERSES 22 and 22 ½ Meaning: "Oh Lord of all celestials! Oh Lord of the Universe! The messengers of Lord Yama, took me to their abode of hell. There, Lord Yama asked me, "Oh king! Do you want to undergo the result of your sins or of your good deeds"?"

श्रीसुबोधिनी–यावदयं प्रतिविधानं कुर्यात्, तन्मध्य एव याम्यैर्यमक्षयं नीतः। अनेन बलान्नयनं निरूपितम्। बलाद्गौर्हृतेति। तेनापि ब्राह्मणाः सम्बोधिता इति स्वेच्छयैव तैस्त्यक्त इत्यस्यापि स्वेच्छयैव नरकभोगो निरूप्यते। अत एव इच्छार्थं यमेन पृष्टः। अस्मिन्नर्थे सत्यतां निरूपयितुं **देवदेवेति** सम्बोधनम्। **जगत्पत** इति च। धर्मकर्तुः कथं यमदण्ड इति शङ्कां वा दूरीकर्तुम्। **प्रमेयबले वेदापेक्षया भगवदाज्ञा कर्तव्येति** निरूपयन् देवस्यापि त्वं देव इति त्वदाज्ञा यमेन कर्तव्या। जगत्पतित्वात् मयापि। अतस्त्वदिच्छयैवं जातमिति नात्र किञ्चित्प्रतिकर्तव्यमस्तीति सूचितम्। हे नृपते, पूर्वं त्वमशुभ भुङ्क्ष्वे। लण्मध्यमपुरुषैकवचनम्, प्रश्नार्थे लट्। अशुभस्याल्पत्वात् नान्तरीयकमिवाशुभं गमिष्यतीति प्रथममशुभभोगप्रश्नः। अथवा। **दुःखान्तता निषिद्धेति**। अथवा। को वा दुःखानुभवं मन्येत। अतः प्रथममेव हे नृपते अशुभं भुङ्क्ष्वे ॥२२½॥

तदा स्वस्यालोचनामाह **नान्तं दानस्य धर्मस्येति**।

SRI SUBODHINI: Before the king could do "reparations" for this act of "wrongdoing", the messengers took the king away to the abode of Yama. The purport of telling this is, that the cow was taken away, through force, by the Brahmin, as he did not give back the cow to the king, through his own will and desire. Now the king was asked by Lord Yama. On this, with a view to explain and prove the "truth", our Lord has been addressed by the king as, "Oh Lord of all celestials and the Lord of the Universe" – to ask, as how a person, who gives in charity has to undergo punishment from Lord Yama? To remove this doubt, it is said that, in comparison to the diktat of the Vedas, the order of our Lord, who is our beloved (Prameya) has to be accepted. By describing like this, the king says, "Oh Lord! You are the Lord of all the celestials. Hence Lord Yama has to obey your orders. You are the Lord of the Universe, hence, I have also to obey and observe your orders. Hence I am certain, that all these events have happened due to your will and desire. On this event, I have no other duty to perform." The Lord of hell, Yama asked me, "Oh king! will you undergo the punishment for your sins, in the first instance? In this way, the question about "inauspicious" matters were asked, for in the first instance, in hell.

Then the king, tells his own views, as per the following verses.

नान्तं दानस्य धर्मस्य पश्ये लोकस्य भास्वरः ॥२३॥

पूर्वं देवाशुभं भुङ्क्ष इति प्राह पतेति सः ।

तावदद्राक्षमात्मानं कृकलासं पतन्प्रभो ॥२४॥

VERSES 23 and 24 Meaning: "Your fame arising out of your charities and righteous actions are limitless".

When told like this by Lord Yama, then I told, "Oh Lord! I will undergo the result of my sins. Immediately Lord Yama told me, "You go and take birth in a low state on earth! Oh Lord! in a thrice, I saw myself as a chameleon."

श्रीसुबोधिनी–दानस्यान्यस्यापि धर्मस्य अन्तो न विद्यते। गोदानप्रस्तावे कश्चिद्वञ्चको धूर्तं आसन्नमरणां गां वञ्चयित्वा ब्राह्मणाय दत्वा मुक्तिं गत इति श्रूयते। स हि नगरमध्यवासे मृतायाः गौर्निर्हरणासमर्थः व्याजेन कञ्चिद्ब्राह्मणमाकार्य, तस्मै दानं दत्तवान्। ततो मुहूर्तत्रयानन्तरं गौर्मृता। ततो ब्राह्मणः प्रतिग्रहीता स्ववस्त्रं चाण्डालेभ्यो दत्वा तां गां बहिः निःसारितवान्। एवं ब्राह्मणं वञ्चयित्वा पश्चान्मृतः, यमेन पृष्टः चित्रगुप्तेन, तस्य वृत्तान्ते कथिते पूर्वं शुभफलभोगं करिष्यामीत्युक्त्वा, तत्रापि कौटिल्यं कृतवान्, तादृशगोदानस्य हि फलं यावद्गौर्जीवति, तावत्परलोके कामधेनुस्तद्वशे तिष्ठतीति। तथा यमेनोक्तः मुहूर्तत्रयं कामधेनुस्त्वदधीना स्थास्यतीति। कामधेनुं प्रत्याह 'व्याघ्रो भूत्वा यमं भक्षये'ति। ततो व्याघ्रेणोपसृतः यमः भीतो विष्णुं शरणं ययौ। यत्रास्ते भगवान् ब्रह्मादिभिर्वृतः। तत्र पश्चादयमपि गतः, कामधेन्वा नीतो, विष्णुसाक्षात्कारे मुक्त इति। यत्र तादृशगोदानस्याप्यनन्तफलत्वम्, तदा विधानपूर्वकं दत्तायाः किं वक्तव्यमिति। अन्यस्याप्येवं धर्मस्यानन्तफलत्वम् फलं हि द्विविधम् इह लोके यशः, परलोके स्वर्ग इति। तदुभयमाह **यशो लोकश्च भास्वर** इति। अनन्तं यशः, अनन्तो लोक इति। तामसधर्मेऽपि तथेति तत्पातालोपभोग्यमिति तद्व्यावृत्त्यर्थं **भास्वर** इति। दानस्य फलरूपं यशः अनन्तम्, लोकश्चानन्त इति। **लोकस्य भास्वत** इति पाठे अनन्तं यशः शुभं चेति पूर्वोक्तं सङ्ग्राह्यम्। भुङ्क्ष्व इति भुञ्ज इति वा क्रिया। भास्वतो लोकस्योत्तमदेहस्य वा। पूर्वं सम्बन्धि अशुभं भुञ्ज इति। **देवे**ति सम्बोधनं परिज्ञानार्थम्। उक्तवानित्यर्थादिति। एवं सति **पते**ति स यमः प्राह। यतः स ब्राह्मणातिक्रमं दृष्ट्वा क्रोधवान्। **पते**ति तस्माल्लोकात् भूलोके। **नीचयोनिभूतो नरकः भूमावेव, नान्यत्रे**ति। ततो यज्जातं तदाह **तावदद्राक्षमि**ति। पतन्नात्मानं कृकलासमद्राक्षम्, कर्मण देहसम्बन्धेन। ग्रहणपरित्यागयोः परिज्ञानं योगज्ञानभक्तिष्वेव। तद्देहाद्वैतादात्म्यपदम्। बहिर्मुखत्वादस्य कर्मदोषो जात एव।

प्रभो इति। त्वमेव समर्थस्तादृशकर्मभ्यो मोचयितुमिति सूचितम्। **जीवस्य ग्रहणपरित्यागज्ञानमेव नास्ति, कुतो मोचनपरिज्ञानम्।** एतादृशेर्थे भगवानेव शरणमिति ॥२३-२४॥

नन्वेतादृशस्य तव कथं पूर्ववृत्तान्तपरिज्ञानमिति चेत्, तत्राह **ब्रह्मण्यस्येति।**

SRI SUBODHINI: "The result and benefits of your countless charities and good deeds have no limit at all". Our Shri Mahaprabhuji is giving an "eye-opening" example here. There was a bad person, who was cunning. He did not have money, even to remove an "about to die" cow from his home. He called out to a Brahmin and through cheating, gave this cow in charity! What happened later? This cow died after 3 hours. Then the Brahmin, by giving his clothes to the "Chandala" (the one who carries the dead carcasses of animals) made him take away the cow's dead body, beyond the limits of the city. In this way, after cheating the Brahmin, this cunning person also died. When he went to hell, Chitragupta, the "book-keeper" (of everyone's good and bad deeds) of Lord Yama told, all about this person to Lord Yama. Then Lord Yama, asked him as to which result of his good or bad actions, will he elect to enjoy or undergo? Then the cunning person told Lord Yama, that he will at first enjoy the results of his good actions. Here also, he acted in this cunning way. After giving the charity of the cow, till the time it is alive, it is said, that the Divine cow Kaamadhenu comes under the control of the preson, who does charity i.e. this Kaamadhenu remains with this person for the "period" the cow, which was given in charity was alive! Lord Yama told this person, "You had given a cow in charity, which lived only for 3 hours. You can enjoy this result in the first instance." On hearing this, this cunning person told the celestial cow

Kaamadhenu, "You now become a tiger and eat Lord Yama". When Kaamadhenu became a tiger, and came near Lord Yama to eat him up, Lord Yama, afraid, began to run and took refuge in our Lord Vishnu. There, on all the four sides of Lord Vishnu, Lord Brahma and others were sitting. This cunning person also was taken to this place by the cow Kaamadhenu. By getting the "Darsan" of Lord Vishnu, this cunning person got "liberated"! Now, when a dying cow was given in charity, this cunning person, who gave the same, became so much blessed, and what will be the benefit for those who give the charity of cows in a proper manner to a deserving person? The result will be limitless and everlasting! Our Shri Mahaprabhuji says that, in this way, all other good actions also lead to great blessings. The results generally are of two kinds. In this world, one attains great "name and fame" and after death, the attainment of "heaven". It is said, that charity confers limitless results and undying fame.

Here, the king said to Lord Yama, "I will undergo the result of my sinful deeds". "Oh Lord! – by addressing our Lord like this, the king told that, "You are fully aware of everything. If this is so, then I fell from the abode of Yama into this earth, where only the hell of living inside a "lowliest" body exists! In other worlds, this type of "lower category" life is not seen." After saying like this, whatever happened later, the king described now. "On falling, I saw myself transformed into the form of a chameleon, as the result of my action got attached to my body. A PERSON REALIZES AS TO (1) WHY THE BODY HAS BEEN TAKEN, (2) WHEN THERE WILL BE RELEASE FROM THIS LIFE/LIVES IN THE "BODIES", ONLY WHEN HE ATTAINS JNANA

(SPIRITUAL KNOWLEDGE) AND BHAKTHI (DEVOTION TO OUR LORD) THROUGH "YOGA" (UNION WITH OUR LORD) NO ONE CAN UNDERSTAND THIS OTHERWISE!

The word "Aatma" has been used to denote, that the body and the Jiva are not two different entities and BOTH OF THEM ARE THE FORMS OF "AATMA" ONLY. Perhaps, this king's "actions" got "blameful", due to his constant concentration on "outside" activities (giving charity etc.). By calling our Lord as "Prabho" (Oh Lord!), it is indicated that, "Oh Lord! You are the only one Lord, who is capable of releasing me from such type of actions and it's results. The Jiva is not aware of the "taking and leaving of the body at all, and if this is so, how can it ever hope, by itself to get rid of the effects of it's past actions? HENCE SURRENDERING TO OUR LORD ONLY IS THE CORRECT PATH IN ALL THESE MATTERS.

"How are you in the know of your earlier life? If this is asked, then the king gave the following answer.

ब्रह्मण्यस्य वदान्यस्य तव दासस्य केशव ।
स्मृतिर्नाद्यापि विध्वस्ता भवत्संदर्शनार्थिनः ॥२५॥

VERSE 25 Meaning: "Oh Lord Kesava! I am a devotee of the Brahmins, generous and also your servant. I always had the desire, in my mind, for getting your "Darsan". Due to this, up to now, my memory has not been lost."

श्रीसुबोधिनी–अज्ञानं हि स्मृतिनाशकम्, तन्न ज्ञानसमानाधिकरणम्। ब्राह्मणाः स्वभावतो ज्ञाननिष्ठाः, 'ज्ञानं विज्ञानमास्तिक्य'मिति वाक्यात्। अतो ब्रह्मण्यस्य ब्राह्मणभक्तस्य ब्रह्मधर्मा हितं कुर्वन्तीति न स्मृतिभ्रंशः। 'राजन्योऽपि सर्वदेवमय' इति ब्रह्मक्षत्रयोस्तुल्यत्वात् 'क्षतान्त्रायत' इति धर्माच्च

'तत्र दानमीश्वरभावश्चे'ति वाक्यात् 'वदान्ये क्षत्रं प्रतिष्ठित'मिति 'अन्योन्यमात्मानं ब्रह्म क्षत्रं च रक्षत' इति वाक्यात् ज्ञानं क्षत्रियमपि पालयति। भगवान् सर्वेश्वर इति ज्ञानादयस्तदधीनाः भगवद्भक्ते स्वोपकारं कुर्वन्तीति प्रकारत्रयेणापि स्मृतिर्न विध्वस्ता। अस्त्येको **ज्ञाननाशप्रकारः चतुर्थे निरूपितः**, 'इन्द्रियैर्विषयाकृष्टैराक्षिप्तं ध्यायतां मन' इत्यादिना। स इतः पूर्वं न जात इत्याह **अद्यापि न विध्वस्ते**ति। **केशवे**तिपदं उत्पत्तिप्रलयकर्त्रोरपि मोक्षं प्रयच्छतीति भक्तज्ञानदाने कः प्रयासः स्यादिति सूचितम्। किञ्च। स्मृतिनाशका यावन्तो मायादयः, ते सर्वे मत्तो बिभ्यतीत्याह **भवत्संदर्शनार्थिन** इति **यो भगवद्धर्मान् प्रतीक्षते तस्य नान्ये धर्मा बाधका भवन्ति** ॥२५॥

एवं स्ववृत्तान्तमुक्त्वा भगवद्दर्शनं दुर्लभं सर्वप्राणिनां कथं ममाकस्माज्जातमिति स्वभाग्यमभिनन्दयन्नाह **स त्वं कथमिति।**

SRI SUBODHINI: It is "ignorance" (Ajnāna) which usually destroys one's "memory". This ignorance cannot co-exist with "Jnāna" (spiritual knowledge). Usually noble Brahmins, by their very nature, are established in "Jnāna". That is why our Lord has told in the Gita, that a true Brahmin is seen with the qualities of "Jnāna, Vignāna and Aasthikya" (spiritual knowledge, spiritual realization and faith in the Lord and good conduct). Due to this, the devotees of good Brahmins are benefited through the good virtues and conduct of good Brahmins. "Hence, as I got blessed by these Brahmins, my memory did not get destroyed. Even a king symbolizes the celestial gods. Hence it is said, that both the Brahmins and the warrior class are similar and equal. The main duty of a "warrior" (Kshatriya) is to save another from "suffering", and that is why is said, that in giving charity and being generous, both the Brahmins and the Kshatriyas assist each other mutually, in protecting Dharma and the people, through their own duties. Our Lord is the Lord of the Universe, and due to this, Jnāna

and everything else are under His control only. Hence the Lord always confers "benefits" on His devotee. Due to all these three factors "my memory did not get lost."

The senses, which are attracted by the material objects of this world, take away the mind into this world of delights and sorrow (Samsāra). Due to this, one's own spiritual knowledge (Jnana) gets lost. This is the only reason for the loss of one's spiritual knowledge. "As I have not lost this knowledge, I am still able to retain my memory. Oh Lord! Kesava." Through this addressal, the king has said, that our Lord Shri Krishna is the one, who liberates the creator Lord Brahma and the destroyer Lord Siva. "When this is so, what difficulty do you have Oh Lord! in blessing the devotee with Jnāna (spiritual knowledge)? The factor of "Māya", which is capable of destroying one's memory is now afraid of me, as I am eager, daily, to get your Darsan." He who always dwells in his mind, on the qualities of our Lord, for him, no other factor can become an obstruction in his journey (in the path) of truth, and love for our Lord!

In this way, after telling our Lord, about his earlier history, he said, "How have I attained, the most rare "Darsan" of our Lord, and how fortunate am I due to this? How did this happen, so very accidentally, to my pleasant joy and surprise?" Due to this feeling, through the next verse, he speaks about the glory of his own luck and fortune.

स त्वं कथं मम विभोऽक्षिपथः परात्मा
योगेश्वरैः श्रुतिदृशामलहृद्विभाव्यः ।
साक्षादधोक्षज उरुव्यसनान्धबुद्धेः स्या-
न्मेनुदृश्य इह यस्य भवापवर्गः ॥२६॥

VERSE 26 Meaning: "Oh Lord! You are always contemplated by the masters of Yoga, with a pure heart and inner-oriented eyes, in their hearts; the senses have no entry into your sacred presence; such is your exalted nature, as You are the absolute Paramaatma! Today, very accidentally, I have had "Darsan" of your Divine form. What is it's reason? I am blind in my intellect and full of great sorrow. You, Oh Lord! give your "Darsan" only to the one, whose birth or life is the last one! Hence, this is my last life, and You have made my life get fulfilled by giving your "Darsan", even to me, with such a blind intellect!"

श्रीसुबोधिनी–तादृशस्त्वं ममाक्षपथः कथं वा जात इत्याश्चर्यम्। **परात्मेति**। आत्मनोऽपि परोऽन्तरः कथं देहादपि बहिर्दृश्येतेत्येकानुपपत्तिः। किञ्च। योगेश्वरैरपि योगानुसारेण, तत्रापि **श्रुतिदृशा** वेदबोधितज्ञानेनैव, न तु वैदिकप्रकारेण, तत्रापि अमला दृष्टिर्यस्य तादृशेन विभाव्यः। साधन-प्रमाणाधिकाराः उत्तमा निरूपिताः। तैरप्येवं प्रत्यक्षो न भवति, किन्तु विशेषेण भाव्यः तर्क्य एव। स मम साक्षात्कथं जात इत्याश्चर्यम्। **अनेन प्रमाणविचारेण दर्शनायोग्यता निरूपिता, प्रमेयविचारेणापि दर्शनायोग्यतामाह अधोक्षजेति। अधः** अक्षजं ज्ञानं यस्मादिति। किञ्च। स्वस्यानधिकारोऽपि। **उरुव्यसनान्धबुद्धेः**। अनेकव्यसनैः अन्धा बुद्धिर्यस्येति। नन्वकारणक-कार्योत्पत्तिर्न सम्भवतीति, अवश्यं कारणं भगवद्दर्शने वक्तव्यमिति चेत्, तत्राह **स्यान्मेनुदृश्य** इति। मे अनुदृश्यः स्यात् यस्य मम भवापवर्गः। प्रायेण मम मोक्षः सम्भाव्यते केनचित्कारणेन, तद्भगवद्दर्शनव्यतिरेकेण मोक्षो न भवतीति मोक्षसाधनानि फलोन्मुखानि सन्ति भगवद्दर्शनं कारयामासुः। तत्रापि मोक्ष **इहैव**, अस्मिन्नेव जन्मनि। **अन्तिमजन्मन्येव भगवत्साक्षात्कारात्** ॥२६॥

एवं दुर्लभदर्शनमुपपाद्य स्वर्गगमनार्थं भगवन्तं प्रार्थयितुं नवधा भगवन्तं सम्बोधयति **देवदेवेति**।

SRI SUBODHINI: "How come, Oh Lord! that, You have blessed me with your "Darsan"? This is indeed very astonishing. The king is now telling the "obstacles" in getting our Lord's "Darsan". (1) You are beyond the "Aatma" also. Then how can You give your "Darsan" outside the "body". This "Darsan" is contradictory. (2) As per the Yoga science, only the masters of Yoga can get this "Darsan". I am not a "Yogi" at all. (3) The masters of Yoga also get "Darsan" of the Lord, only after attaining the "Jnāna", as taught in the Vedas and not, certainly, through the Vedic way. Even here, only those, who have a pure intellect and vision can see you through logic and contemplation. They, even, cannot have your "Darsan" in this way – just before my eyes in front of me! i.e. in the way, I am able to see You, with my own eyes! I am indeed of course, very surprised, as I have no spiritual practice behind me, which is capable of getting this "Darsan". In this way, the king, from the point of view of evidence and proof, told about his "undeserving" nature to get our Lord's "Darsan".

Now, from the point of view of "Prameya" (the Lord as the goal and one's beloved) also, the king is explaining his "undeserving" nature. "Oh Lord! these senses can never attain your true knowledge. My intellect has become "blind" due to several sorrows". Now a doubt may arise, as to how come then, this blessing of our Lord's "Darsan" has been bestowed on this king – as nothing can arise without a cause? There must be definitely a reason for this "Darsan" of our Lord! The king is now telling this reason "He, whose life (birth) is the last one (i.e. for whom liberation is about to take place) and for whom, there is no more birth to be taken, for him, the Lord gives His "Darsan". From this "Darsan",

I have realized, that this is my last birth and I will be liberated. Hence You have become so very gracious, to give me your "Darsan" – as liberation does not take place without the "Darsan" of our Lord.and only in the last birth for oneself, the "Darsan" of our Lord takes place!

In this way, after explaining the "rare" nature of our Lord's "Darsan" with a view to go to heaven, and with a view to pray to our Lord, the king is glorifying our Lord, with 9 virtues and qualities.

देवदेव जगन्नाथ गोविन्द पुरुषोत्तम ।
नारायण हृषीकेश पुण्यश्लोकाच्युताव्यय ॥२७॥

VERSE 27 Meaning: "Oh Lord of all Lords! Oh Lord of the Universe! Govinda! Sri Purushottama! Narayana! Hrishikesa! Punyasloka (the Lord with glorious and sacred "fame") Achyuta! Oh! Lord who has no decline or change!"

श्रीसुबोधिनी–लोके गमने देवानामपि यो देवः तदाज्ञयैव गमनं भवति। स चेत्स्वस्मिन् क्रीडति, तदा देवत्वं भवतीति। **जगन्नाथ**त्वादवश्यमाज्ञा प्रार्थनीया। **गोविन्दे**ति। सतामिन्द्रः। एवं राजसतामससात्त्विकभावेन प्रभुत्वेन सम्बोधितो भगवान्। आज्ञां प्रार्थयितुं प्रेरकत्वेन त्रिविधं पुरुषमाह। **पुरुषोत्तमः** पूर्णः पुरुषः। **नारायणः** पुरुषो द्वितीयः। हृषीकेशोऽन्तर्यामी तृतीयः पुरुषः। 'विष्णोस्तु त्रीणि रूपाणि पुरुषाख्यान्यथो विदुः'-रिति वाक्यात्। अनेन भगवत्प्रेरणया भोगार्थं गच्छामीति स्वापराधाभावो निरूपितः। तत्र गतस्य भगवत्स्मरणाद्यभावान्न निस्तार इत्याशङ्क्य भगवद्गुणाः सर्वत्र सन्तीति निरूपयन् विशेषणत्रयमाह **पुण्यश्लोकाच्युताव्ययेति**। पुण्या श्लोका कीर्तिर्यस्येति। विषयसम्बन्धकृतदोषपरिहारः कीर्तिस्वाभाव्यादेव भवतीति सूचितम्। श्लोका विषयेष्वपि भवतीति न विषयैर्विरुध्यते। तेन सेवनसम्भवः। भगवतः सर्वतोऽच्युतत्वात् नित्या कीर्तिर्भवति, पूर्णा च। ततः सम्पादनसाधनानपेक्षता।

न विद्यते व्ययो यस्मादिति। तेनान्यस्यापि नाशाभाव उक्तः। श्रोतुरप्यच्युतत्वं सम्पादयतीति षष्ठीबहुव्रीहिपक्षेऽपि न दोषः ॥२७॥

एवं स्वर्गगमने सर्वामुपपत्तिमुक्त्वा प्रार्थयति **अनुजानीहीति।**

SRI SUBODHINI: In this world also, one has to guide one's life, through the instructions and orders of greater persons. "You, Oh Lord! is the Lord of all other Lords! Hence, I will be able to go there only through your orders. A deity can be called as a "celestial one" only, when he is capable of being happy with himself. But, You, Oh Lord! are the Lord of all these celestial Lords. Hence, your orders and instructions are necessary for me (to go to heaven). You are also the Swami, the Lord of this Universe! Hence I need to pray to You, to get your permission.

"As You are the "Indra" of your devotees, You are hailed as "Govinda". In this way, through Rājasik, Tāmasik and Sātwik attitudes, the king has addressed the Lord, as the Master and the Lord of the Universe. With a view to pray for getting our Lord's order of approval, the king is now chanting the three holy names of our Lord, who inspires all such actions. (1) Shri Purushottama – who is the total and "Poorna" Purusha! (2) Shri Narayana – the second Purusha and (3) Hrishikesa – the master of the senses –. the indwelling, Divine third Purusha. The Vedas give proof for this by telling, "The Jnānis understand the three forms of Lord Vishnu as "Purusha" (VISHNOSTHU TREENI, RUPANI PURUSHAKYAHI ATHO VIDU). "I am now going to enjoy the heavens, through the order and approval of our Lord". the king said like this, showing that, there was no more "blemish" in him. Even after going there, if he does not remember our Lord, then, he will never get the "release" (liberation). Removing this

doubt, it is said that "The singing of our Lord's virtues and qualities can occur everywhere" (BHAGAWAD GUNAHA SARVATRA SANTHI). For this sake, the king has given three more holy names/qualities of our Lord. (1) Punyasloka, (2) Achyuta and (3) Avyaya. Our Lord's fame is auspicious with noble deeds, qualities, and the "blemish" of all types of material attachments get removed or destroyed. There is "fame" in these objects also. Hence, he has no enmity towards these objects. But through it's fame, the mind should get attached to serve our Lord. Our Lord is Achyuta, in every way. Hence His fame is permanent and total. Due to this, there is no necessity to procure anything for ourselves, as the Lord has no decline or reduction in anything, and no one else also will get destroyed i.e. those who listen to the singing of these qualities and glory of our Lord also do not experience any decline or reduction."

In this way, after describing the reason for going to the "heavens", now, through the next verse, he prays for Lord's approval.

अनुजानीहि मां कृष्ण यान्तं देवगतिं विभो ।
यत्र क्वापि सतश्चेतो भूयान्मे त्वत्पदास्पदम् ॥२८॥

VERSE 28 Meaning: "Oh Lord! Shri Krishna! Oh Lord of the Universe! Please give your order for my journey into the celestial world. Wherever I am placed, there, let my mind stay with your lotus feet only."

श्रीसुबोधिनी–मामिति। आवश्यकं पुण्यफलभोगयुक्तम्। **कृष्णेति**। सर्वथा सर्वप्रकारेण मोचनसमर्थः। न हि तस्य विषयसम्बन्धे मोचनसामर्थ्याभावः। अन्यथा विशेषावतरणं न कुर्यात्। **यान्तं देवगतिमिति** गमनमावश्यकमुक्तम्। अनभिप्रेतत्वादभ्यनुज्ञाभावमाशङ्क्याह **विभो** इति। तथापि विषयसम्बन्धे नाशमावश्यकमाशङ्क्य प्रार्थयति **यत्र क्वापि सतश्चेत** इति। त्रिविधानि स्थानानि

सुखदुःखोभयरहितानि। **दुःखे असामर्थ्यम्, सुखे अन्यासक्तिः, उभयाभावे मोहादिरिति सर्वत्रैव स्मरणाभावस्तुल्यः**। तथापि **कृपयैव स्मरणमिति स्थानविशेषस्याप्रयोजकत्वात्** यत्र क्वापि सतो मे चेतः त्वत्पदे एव आस्पदं स्थानं यस्य। तथा सति सर्वत्र गच्छदपि चेतः त्वत्पदयोरेव स्थिरीभविष्यतीति न कापि चिन्ता ॥२८॥

ततो गच्छन् नमस्यति **नमस्ते सर्वभावयेति।**

SRI SUBODHINI: It is necessary also to enjoy the "result" (fortune) of good deeds (Punya). By addressing our Lord as "Shri Krishna", the king intended to convey, "Oh Lord! You are capable of liberating us, at all times and in every way". The form of our Lord Shri Krishna has the capacity even to liberate those, who get related to various objects. If this was not to be so, then our Lord would not have manifested Himself, in the special way, in which He came! The king now told the Lord that he, indeed, will have to go, "You are omnipotent and being so, You, Oh Lord! please give your approval and order, so that I can go". But, if he gets related to objects in the heaven, there is bound to be destruction there also. Hence, with this doubt in mind, he prays to our Lord, "Wherever I am placed" – there are 3 types of places. (1) Where there is happiness (2) Where there is sorrow and (3) where there is neither happiness nor sorrow. Where there is "sorrow", the soul does not have the capacity to remove this sorrow. Where there is "happiness", attachment develops to these sense objects, which are different from our Lord! Where there is neither happiness or sorrow, the forgetting of our "Lord" takes place, and this "non-remembrance" of our Lord is the same for all the three states. Even then, our Lord's remembrance takes place only through His grace, and the importance of "place" is not a significant factor, for the

remembrance of our Lord. "Hence, Oh Lord! wherever I stay or am placed by You, there, let my mind, through your grace, remember your lotus feet and stay there only! Hence with your grace, I have nothing to be anxious of!"

Later, while going away, he does, through the next verse, "prostrations" to our Lord.

नमस्ते सर्वभावाय ब्रह्मणेऽनन्तशक्तये ।
कृष्णाय वासुदेवाय योगानां पतये नमः ॥२९॥

VERSE 29 Meaning: "Oh Lord! I am prostrating to You, who is of the Divine form of every attitude or Bhāva; who is limitlessly omnipotent; of the Divine form of Absolute Brahman; Shri Krishna; Shri Vaasudeva; the master of all Yogas – to You, Oh Lord of the exalted Divine nature!, I offer my prostrations!"

श्रीसुबोधिनी–भगवान् षड्गुणयुक्त इति धर्मिणं निर्दिश्य षड्विशेषणान्याह। भक्तस्य गमनमनुचितमाशङ्क्य सर्वभावस्त्वमेवेति न त्वत्परित्यागः। अनेन कार्यरूपता निरूपिता। कारणरूपतामाह **ब्रह्मण** इति। **अनन्तशक्तय** इति। कारणत्वोपपादकं प्रकारमुक्तवान्। एवं साधनत्वेन त्रिरूपत्वमुक्त्वा, फलेऽपि त्रिरूपतामाह। **कृष्णाय** सदानन्दायेति शुद्धफलरूपत्वम्। **वासुदेवाय** मोक्षफलदात्रे। **योगानां पतय** इति। तस्य मोक्षफलदाने साधनत्वम्। आद्यन्तयोर्नमस्कारः सर्वत्रानुषङ्गार्थः ॥२९॥

अङ्गीकारेणैवाभ्यनुज्ञातः स्वर्गतिं गत इत्याह **इत्युक्त्वेति**।

SRI SUBODHINI: Our Lord has His 6 virtues. After describing the Lord in this way, the king is now describing the 6 qualities of our Lord. It is not appropriate for an ideal devotee of our Lord, to go away to some other place, after giving up our Lord. To remove this doubt, it is said that, "IT IS OUR LORD WHO HAS BECOME ALL THE "BHĀVAS" OR ATTITUDES". Hence, there

is no "leaving the Lord" at all, at any time. The heavens, and all other worlds in this vast Universe is YOURSELF ONLY! Hence, wherever one lives, he cannot give up our Lord, even if he desires so. Through this, we are made to understand that, "Oh Lord! Your present Divine form is the "cause" for the entire Universe! And all the other things ,are the result of You being the cause i.e. various works/tasks (Kaaryam). Hence, both the "cause and effect" are You only. There is no one else!" If the Lord were to ask the king, as to why, He is deemed as the "original cause" for everything?

Answering this, it is said that "You are the Absolute Brahman. Hence it is You, who is invested with limitless power (omnipotency)". After telling this, the king, explaining the nature of our Lord "being the cause for everything" says about the way, the Lord has manifested this Universe.

In this way, three types of our Lord's "forms" have been described, from the point of view of "Saadhan" (efforts). The king now described the three forms of our Lord, from the point of "result" also (Phalam). "You are Shri Kirshna, who is of the Divine form of eternal bliss (Sadaanandaroopa). Hence You are of the form of "result" too, which is pure and sacred. Secondly "Vaasudevaya" – through this holy name, it is explained that "You are the conferrer of liberation to your devotees. Thirdly "YOGINAAM PATAYE" – through this holy name, it is explained that, "Oh Lord! You are those steps/Saadhan, which leads a devotee to attain liberation". In this verse, both at the beginning and at the end, there is the offering of "prostration", by the king. This "prostration" is done to all the forms of our Lord AS IT

IS OUR LORD, WHO HAS TAKEN ALL THE FORMS IN THIS UNIVERSE.

On our Lord accepting this "prostration" only, the king had got our Lord's approval to go back to the heaven. Hence the king went away to the heaven, and this is explained by Shri Sukadeva through the next verse.

श्रीशुक उवाच–

इत्युक्त्वा तं परिक्रम्य पादौ स्पृष्ट्वा स्वमौलिना ।
अनुज्ञातो विमानाग्र्यमारुहत्पश्यतां नृणाम् ॥३०॥

VERSE 30 Meaning: "Shri Sukadeva said, "By telling like this, and after prostrating to our Lord's lotus feet, with his head along with the crown, the king circumbulated our Lord, went away, after getting the approval of our Lord, to the heavens, seated on a plane, when human beings were still watching him."

श्रीसुबोधिनी–प्रदक्षिणानमस्कारौ सर्वकार्यसाधकौ। स्वमौलिना पादस्पर्श: **भगवद्धर्माणां नित्यत्वात्तच्चरणछायायामेव सर्वभोगसूचक:**। तदैव देवसमानीतं विमानमारुह्य भगवन्माहात्म्यं लोके प्रख्यापयन् नृणां पश्यतामेव सतां ययावित्यर्थ: ॥३०॥

एवं नृगस्य ब्राह्मणातिक्रमेण दुर्गतिम्, भगवदीयत्वेन सुगतिं च प्रदर्श्य, निरोधनिरूपणार्थं ब्रह्मस्वसम्बन्धाभावमुपदिशति **कृष्ण: परिजनं प्राहेति**।

SRI SUBODHINI: The circumbulation and prostrations offered to our Lord makes success of every type of works or tasks. By touching our Lord's lotus feet with his crown, denotes that our Lord's virtues, qualities and love are permanent. He, who takes refuge in the shadow of our Lord's holy feet, attains all the types of happiness and enjoyment. After prostrating to our Lord, the king sat on a celestial plane, reserved for the celestial deities, manifesting in this world, the glory and greatness of our

Lord. when everyone was actually seeing, the king went away to the heavens!

In this way, the attainment of a "bad" state by the king Nriga, due to his insulting the Brahmin and later, his attainment of a "good" state, through the grace of our Lord has been shown. With a view to describe the "Nirodha" in the next verse, it is said, that no one should get related to any object belonging to a Brahmin, through any way, whatsoever! If this "offence" does take place, then "punishment" is certain. The Lord, through the following verse gives this holy instruction to everyone.

कृष्णः परिजनं प्राह भगवान्देवकीसुतः ।
ब्रह्मण्यदेवो धर्मात्मा राजन्याननुशिक्षयन् ॥३१॥

VERSE 31 Meaning: "Our Lord Shri Krishna, son of mother Devaki, an ardent devotee of noble Brahmins, the Lord of the Universe and the symbol of Dharma, with a view to give instructions to the kings, began to speak to His family members."

श्रीसुबोधिनी–यावदध्यायपरिसमाप्ति। **सात्त्विकाः प्रथमं धर्मे उपदेष्टव्या** इति। परिजनः पुत्रपौत्रादयः। **भगवानिति** भाव्यर्थाभिज्ञः। ब्राह्मणातिक्रमादेव तेषामनिष्टं भविष्यतीति। **देवकीसुत** इति। भक्तकृपालुत्वात्तथाभावो न सम्मतः। किञ्च। ब्राह्मणानामपि हितप्रेप्सुः। एवमुपदेशे ब्राह्मणातिक्रमं न कुर्युरिति। किञ्च। **धर्मात्मा** धर्मः स्थापनीय इति। एकेनापि ब्रह्मस्वेन मिलितेन सर्वं **एव** कृतो धर्मो नष्टो भवतीति। किञ्च। राजवंशे स्वयमपि प्रादुर्भावलीलां कृतवान्। अतो राजन्यान् शिक्षयन् धर्मार्थं च धर्मः कर्तव्यः कारुणीयश्चेति ॥३१॥

उपदेशमाह द्वादशभिः **दुर्जरं बत ब्रह्मस्वमिति।**

SRI SUBODHINI: Our Lord gives His "instructions and advice", till the end of this chapter. Firstly, the Lord desired to speak about "Dharma" (duty, based on

righteous action) to the "Sātwika" devotees. His sons, grandchildren and other family members are from this group. Hence in this verse, their names have been referred to. Later, reference of giving instructions to the kings, who are "Rājasik" is made. By calling our Lord as "Bhagawān", it is alluded, as to what will happen in the future? That is, our Lord is aware of the future events, at all times.

By offending the Brahmins, we are bound to face danger and difficulties. The reference to the Lord, as the son of mother Devaki, is to indicate, that the Lord will bless his devotees, and He is not willing to accept any "offence" to be done against the noble Brahmins, as He is always, in a special way, eager to confer "benefits" on such noble Brahmins. The Lord knew that, through His advice and instruction, these family members will not "offend" the noble Brahmins, in the future. Our Lord has been hailed, in this verse as "Dharmaatma" – to indicate, that the Lord considered it, as His duty, to establish "Dharma" in this world. Even, if a very small object of a noble Brahmin comes into one's possession, then, the destruction of the "righteous" actions will take place. Our Lord also has enacted His Divine Leelas, after manifesting Himself in the royal family. Hence, He is now giving instructions and advice to the "warrior class" (Kshàtriyas) by telling them, "For protecting Dharma, you should all practice "Dharma" yourself, in the first instance, and then make others practice the tenets of "Dharma". This is the real duty of the kings."

Through the next 12 verses, our Lord is giving His holy "Upadesa" – instructions.

दुर्जरं बत ब्रह्मस्वं भुक्तमग्नेर्मनागपि ।
तेजीयसोऽपि किमुत राज्ञामीश्वरमानिनाम् ॥३२॥

VERSE 32 Meaning: "Even if a very small portion of a Brahmin's wealth is appropriated (used – eaten), then, it is very difficult to be digested, even by a person, who is as brilliant as the "fire"! Then how can these kings, who dubiously consider themselves as great, hope to digest this? (i.e. Brahmin's wealth appropriated by them).

श्रीसुबोधिनी–आदौ सात्त्विकान्प्रति उपदिशन् धर्मान्तरेण ब्रह्मस्वं गृहीतं परिहर्तव्यमिति पक्षं निराकरोति। **बतेति** खेदे। यथा बालकाः सर्पसमीपं चेद्गच्छेयुः, तदा यथा पित्रादयः खेदमाविष्कुर्वन्ति, तथा भगवानाहेति लक्ष्यते। स्वतः उपायान्तरेण वा न जीर्णं भवतीति दुर्जरम्। यतो ब्रह्मैवाक्षयम्, तस्यापि **स्व**मिति। अत्यन्तरङ्गम्। उपभुक्तं चेद्दुर्जरमिति। अजीर्णद्रव्यमिव मृत्युसाधकमुक्तम्। यत्र ब्राह्मणस्य ब्रह्मभूतस्य स्वामित्यभिमानः, तत्र दृष्टप्रकारेणैव दुर्जरं भवति, नृग इव, अन्यथात्वे शास्त्रद्वारेति दृष्टादृष्टाभ्यां दुर्जरम्। यः सर्वमेवोपभुक्तं भस्मसात्करोति, तेनाप्यग्निना उपभुक्तं दुर्जरमेव भवति, न तु भस्मसाद्भवतीति ऐहिकदुर्जरत्वमेव निरूपितम्। ननु 'ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथे'ति वाक्यात् ज्ञानेन ब्रह्मस्वजरणमिति चेत्, तत्राह तेजीयसोऽपीति। ज्ञानं फलोन्मुखं तेजः करोति, तद्वान् तेजस्वी, तस्यापि दुर्जरमुपजीव्यविरोधात्। न हि ज्ञानं स्वोपजीव्यमपि खण्डयति। यत्र ब्राह्मणस्यापि ब्रह्मस्वं दुर्जरम्, तत्र राज्ञां ब्रह्मस्वं कथं न दुर्जरं स्यात्। स्वतो ब्रह्मत्वाभावात् ब्राह्मणोपजीवकत्वाच्च। किञ्च। तत्रापि ये ईश्वरमानिनः, स्वस्य क्षात्रं धर्मं परित्यज्य, भगवद्धर्ममैश्वर्यमभिमन्यन्ते, तेन परधर्मनिष्ठत्वात् सुतरामेव ब्रह्मस्वं दुर्जरं भवति ॥३२॥

एवं मरणपर्यवसायित्वमुक्त्वा तादृशान्यान्यपि सन्तीति अनुपमार्थमितरं निषेधति **नाहं हालाहलं मन्य** इति।

SRI SUBODHINI: If the "Sātwika" persons say, that Brahmin's objects or wealth should not be taken, then

is there a blemish in taking away their property by changing one's "Dharma"? Our Lord negates this sort of argument also. The word "Bata" is used by our Lord to express his "grief and regrets", on such views and attitudes! This sort of action also is dangerous and will lead to harm. e.g. Like a boy goes near to a serpent and on seeing this, his father and others express grief and regrets! In the same way, our Lord also, with anguish in His mind, says this. This is the correct way of understanding our Lord's advice.

The "property" of a Brahmin will never get digested by itself, and cannot be digested through any other way also. Why? It is "impossible to be digested" (DURJARA). Why? Brahman is imperishable (AKSHAYA). If someone "eats" a part of Brahman or the whole, whose secrets are wonderfully unknown, then it is impossible to digest it. "Undigested" object, leads to death.

From the example of king Nriga, we have to understand, that the king had to undergo suffering as there was no way, his offence can be "digested"! This sort of offence is something beyond the "seen" and the "unseen", even as per the scriptures (i.e. impossible to negate it). In fact, such "food" (property) eaten, which belongs to the Brahmin, destroys the person, who consumes it. Even "fire" cannot digest this.

A doubt arises now. In the Gita, our Lord has said that the "fire of knowledge burns away all the effects of actions" and due this, this "fire" can also easily "digest" this "food" (Brahmaswa) of the Brahmin! This doubt is answered here, by telling that the "Jnāna" leads to "TEJA" as a result (i.e. brilliance). This "brilliance" is called as "Swee" – Even this "brilliance" cannot

"digest" the appropriated "food" (property) of the Brahmin! As "Jnāna" cannot negate the "brilliance", which is it's own "result", and also is the refuge of this "brilliance"!

When even the Brahmin cannot digest this type of appropriated "food", how can a member of the warrior class achieve the same? Kshatriyas, by nature, lack the qualities of a noble Brahmin, and the Brahmins only give refuge to the Kshatriyas. Those, having given up the duty of their "warrior class", and have taken up our Lord's duty and quality of "opulence" (AISHWARYAM) and regard this, as their duty, for these members of the warrior class, this "food" is very difficult to be digested, as they are established in the duty of another!

In this way, after telling that this "Brahmin's property" is poisonous, and will lead to death and destruction, our Lord says, that there is no other greater poison than this one, although there are several others, in this world. But none is as potent or greater than this "most dangerous" poison.

नाहं हालाहलं मन्ये विषं यस्य प्रतिक्रिया ।
ब्रह्मस्वं हि विषं प्रोक्तं नास्य प्रतिनिधिर्भुवि ॥३३॥

VERSE 33 Meaning: "I do not regard any poison as equivalent to the "Halahala" poison, as , there is a remedy to all poisons, with a view to mitigate and remove it's effects. But the most dangerous "poison" is the wealth of Brahmin only. Because on this earth, there is nothing equal to it." [NOTE: A "Jnāni" does not regard "poison" as "poison". But he regards enjoying the property or wealth of a Brahmin as "poisonous",

because poison will kill only one person, but a Brahmin's wealth will destroy an entire lineage of a family.]

श्रीसुबोधिनी–समुद्रोद्भूतं महादेवेन पीतं विषं हालाहलम्। न विषमात्रम्। तस्यापि महादेवभक्षितस्य प्रतीकारो दृष्ट इति तस्य विषत्वमेव नास्ति। यद्यपि वाक्यान्तरे 'न विषं विषमित्याहुर्ब्रह्मस्वं विषमुच्यते। विषमेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रक'मिति प्रकारान्तरेण क्रूरता निरूपिता, तथापि तस्याप्यनङ्गीकारार्थमप्रतिक्रियामेवाह। यतो ब्रह्मस्वस्य प्रतिक्रियाभावः, अन्यथा नृगप्रार्थनया सर्वमित्रयोर्ब्राह्मणयोर्दया स्यात्, तदा प्रतिक्रियां कुर्वीताम्। ननु तस्यापि प्रतीकारो दृष्टः, कृकलासशरीरं प्राप्य मुक्त इति, तत्राह **भुवी**ति। यथास्थितस्य न प्रतीकार इत्यर्थः ॥३३॥

तमपि विशेषमाह **हितस्ति विषमत्तारमिति।**

SRI SUBODHINI: "Halahala" poison emerged from the churned ocean of milk, and this was drunk by Lord Siva. This was not just a "poison" only – but it was also controlled in it's effects. Hence the real "poison" is that, for which there is no "removing or negating" remedy. This "poison" of enjoying a Brahmin's property destroys the entire family lineage, as this "poison" has no "remedy" at all! If there was a remedy, both the Brahmins would have relented on the plea and prayer made by the king Nriga, and they would have shown their compassion on him – as usually, the Brahmins, by nature, are friendly to everyone, and they would have found a way out for the trouble caused to the king. If it is told, that the king, after becoming the chameleon, was also redeemed, then it is said, that for this, on this earth, there is no remedy – as he was redeemed through the grace of our Lord only. This "poison" otherwise could not be mitigated at all on this earth through any remedy, by anyone else, than our Lord. For all other "poisons" there is a remedy, using which, the person gets relieved

of the effects of the poison, and once again roams around as before. But not for this poison.

The "significance" of this poison is being told by our Lord, through the following verse.

हिनस्ति विषमत्तारं वह्निरद्भिः प्रशाम्यति ।
कुलं समूलं दहति ब्रह्मस्वारणिपावकः ॥३४॥

VERSE 34 Meaning: "The poison kills only that person, who has consumed it. Fire becomes peaceful through water. But the fire generated by the Arani wood in the form of the wealth of a Brahmin, destroys the entire family lineage from it's very roots."

श्रीसुबोधिनी–अप्रतीकारेऽपि विषमत्तारमेव हिनस्ति। विषादग्निः क्रूर इति तत्तुल्यो भविष्यतीत्याशङ्क्याह **अद्भिरिग्नः प्रशाम्यती**ति। दृष्टत्वान् न लौकिके हेतुर्वक्तव्यः, अलौकिकेऽपि आपो वा अग्नेर्भ्रातृव्या' इति श्रुतेः अद्भिः प्रशाम्यत्येव। ब्रह्मस्वस्य अशान्तौ हेतुमाह **कुलं समूलं दहती**ति। ब्रह्मस्वमेव अरणी याभ्यां मथने अग्निर्भवति। स हि यजमानं यदर्थे आधीयते, तमपि दग्ध्वा शाम्यति, यावज्जीवाधिकारादग्निहोत्रस्य। ब्रह्मस्वलक्षण त्वरणिः कुलार्थमेव प्रविष्टेति कुलमेव दग्ध्वा शाम्यति। न हि कश्चिद्धर्मार्थं परलोकार्थं वा ब्रह्मस्वं गृह्णाति। शरीरमपि कुलोद्भवमिति वंशजनकमिति च कुलमेव पोषयति। निषिद्धार्थं ब्रह्मस्वग्रहणे उभाभ्यां सर्वनाशः। **कुलमित्युपलक्षणं** वा। यत्रैव क्वचिद्ब्रह्मस्वं सम्बध्यते, तमेव दहतीति सर्वमविवादम्। **समूलमिति।** कुलरक्षकधर्ममपि उपजीवकत्वात् दहति ॥३४॥

सामान्यतः कुलनाशैकत्वं ब्रह्मस्वस्योपपाद्य विशेषतो व्यवस्थामाह **ब्रह्मस्वं दुरनुज्ञातमिति।**

SRI SUBODHINI: If after poison consumption, the remedy for the same is not quickly arranged, then the poison kills this person only, who has consumed it. Fire is more cruel than poison. Hence will this "poison" of Brahmin's "property" be like fire? On this, it is replied,

"Not at all". Fire can be put out through water. This can be seen by anyone. Even in the "supernatural" sense, it has been said that "water is the brother of fire". Hence, fire, after getting the companionship of "water" becomes peaceful. But the "fire" originated by the property of a Brahmin does not get peaceful, but destroys the entire family lineage, by it's roots. This "wealth of the Brahmin" (Brahmaswa) only is the Arani wood, which originates the fire. The fire generated by the "Arani" wood, becomes peaceful after burning the person, who does the sacrifice, and for whom it was brought. But this "Arani" wood, in the form of Brahmin's wealth, which has got originated for the entire family, becomes peaceful only after destroying the entire family lineage (VAMSA – KULAM).

No one takes a Brahmin's wealth, for doing "Dharma" in this world, or for the purpose of the other world, but this is taken for the protection and growth of one's health and body. The body is the originator of the family lineage. But this "wealth", which is prohibited from being taken, destroys the entire family lineage. Wherever this "Brahmin's wealth" goes, in reality, it burns up everyone there, and turns them into ashes. There is no argument on this point at all. It destroys even the occupations/tasks, which would usually protect the family lineage.

After describing, that the enjoyment of "Brahmin's wealth" as the destroyer of the family, through the next verse, the Lord tells the "special destructive" nature of this "wealth".

ब्रह्मस्वं दुरनुज्ञातं भुक्तं हन्ति त्रिपूरुषम्।
प्रसह्य तु बलाद्भुक्तं दश पूर्वान्दशापरान् ॥३५॥

VERSE 35 Meaning: "If a Brahmin's wealth, which is not given through love and without due order and permission, is consumed or enjoyed, then this "wealth" destroys three generations; if this Brahmin's wealth is appropriated through force and consumed, this wealth, destroys the 10 generations before, and the 10 generations to come."

श्रीसुबोधिनी–दुष्टतया अनुज्ञातम्, मनसि अदत्वैव वाङ्मात्रेणानुज्ञातम्, यथा बलाद्गृहीत्वा अनुज्ञां प्रार्थयति। ततो बलिष्ठं ज्ञात्वा मारणादिशङ्क्या अनुगृह्णाति,तत् दुरनुज्ञातम्। तच्चेद्धुक्तम्, तदा त्रिपूरुषं हन्ति भोक्ता तत्पुत्र पौत्रश्चेति त्रय: पुरुषा:। चौर्यभुक्तं तु निषिद्धत्वान्महापातके पर्यवस्यति। प्रसह्य धृत्वा अतिक्रमं कृत्वा शास्त्रत: बलाल्लोकतश्च भुक्तमेकविंशतिपुरुषान् दहति। तत्र दशपूर्वा: पितृपितामहादय:, परे पुत्रपौत्रादय:, स्वयमेकविंश:। प्रसहनबलयोरान्तरबाह्यभेदेन व्यवस्था, वैदिकलौकिकभेदेन वा। कश्चित् बलाद्गृह्यमाणं प्रयच्छति, स्वयं बलमकृत्वा, कश्चित्तु स्वयमपि बलं करोतीति न पौनरुक्त्यम्। ।।३५।।

नन्वेवं धर्मशास्त्रे प्रसिद्धे कथं ब्रह्मस्वापहारो भविष्यतीत्याशङ्क्याह **राजान** इति।

SRI SUBODHINI: In the mind, there is no will or desire to give! But only through the "word", an "order" has been given. Like, through force, one gets a favourable order; or forcing a person to "give" ,by showing physical strength, that, perhaps, if it is not "given", then the demanding person, because of his brutal strength, may even kill!! In this way, forcibly taking an order to "give", the wealth of the Brahmin's, and on it's consumption, this "wealth", destroys three generations of one's family! The one who enjoys, his son and the grandson – these are three "Purushas" referred to here, by our Lord!

Whatever is brought by "stealing", is considered as

the most grave "sin" (Mahaapatak). The wealth, which is brought by breaking the rules of the scriptures, through brute force, or through violating all the established traditions of this world will affect 21 generations and destroy them! i.e. 10 before (father, grandfather, great-grandfather etc). and 10 after(viz. son, grandson etc). and the 21st generation will be one's own! We will have to understand the difference in "taking" and "giving", through the understanding of the "force" used or "strength" shown (both outside and inside). The difference is also to be understood through the "Vedic" and the "worldly" ways – like there is one, who wants to give by showing his strength but the other, being more strong, takes the object away, through his strength. Hence, there is no repetition here.

When, in this way, the nature of this "wealth of the Brahmins" has been described in the scriptures, dealing with "Dharma", then why and how the wealth of the Brahmins is being "stolen" or taken away? The answer to the question is given, through the next verse.

राजानो राजलक्ष्म्या च नात्मपातं विदन्ति ते ।
निरयं येऽभिमन्यन्ते ब्रह्मस्वं साधु बालिशाः ॥३६॥

VERSE 36 Meaning: "By being, in the first instance, the king, and then through the wealth of the kingdom, this person does not think that he too can fall! Such over-confident kings, do not regard the "wealth of the Brahmins", as the cause and gateway to hell! They instead, think that this "wealth" is indeed very good! As these kings are ignorant persons!"

श्रीसुबोधिनी–प्रथमतो राजत्वादेव, तत्रापि राजलक्ष्म्या। चकारादभिजनादिमदैः आत्मनः पातं न विदन्ति, यतस्ते शास्त्रोक्ता राजानः,

अन्यथा 'राज्यान्ते नरकं ध्रुव'मिति न स्यात्। अन्यत् क्षत्रियस्य व्याप्यमेव, ब्राह्मण एव परं व्यापकः, ते चेद्ब्रह्मस्वं जानीयुः नरकसाधकत्वेन, तदा न गृह्णीयुः। न हि कश्चिन्नरके पतति। अत एव निरयरूपं ब्रह्मस्वं साधु मन्यन्ते। यतो बालिशाः ॥३६॥

सामान्यतो नरकमुक्त्वा विशेषत आह **गृह्णन्तीति** द्वाभ्याम्।

SRI SUBODHINI: "By taking away, the wealth of the Brahmins, there will be a fall". The kings, do not think this way at all – as they have become "kings", and also have the backing of the wealth of their kingdom! This makes them get intoxicated with "pride". Brahmins clearly understand, that the wealth of Brahmins is indeed the cause for one attaining the "hell". But the Kshatriyas do not appreciate or regard this as true! If they were to clearly understand, that this wealth of the Brahmins constitutes the most potent material for one's attaining the "hell" then, they will not accept such wealth at all. They glibly, out of their pride, arising out of being a king, think, that they will not have to go to the hell, after they take away and enjoy the wealth of the Brahmins. Hence they think this "wealth" as the very "best", as they are "ignorant" persons.

After describing, in the ordinary way, the "hell", now, in a special way, the same is described, by the Lord.

गृह्णन्ति यावतः पांसून्क्रन्दतामश्रुबिन्दवः ।
विप्राणां हृतवृत्तीनां वदान्यानां कुटुम्बिनाम् ॥३७॥

राजानो राजकुल्याश्च तावतोऽब्दान्निरङ्कुशाः ।
कुम्भीपाकेषु पच्यन्ते ब्रह्मदायापहारिणः ॥३८॥

VERSES 37 and 38 Meaning: "When the livelihood of Brahmins, who are blemish free, non desirous, gener-

ous and with a big family is "stolen" or deprived, then the tears, which fall from their eyes, wet the dust of this earth. The kings and those, who are born in the royal family, who have perpetrated this atrocity on these noble Brahmins, (i.e. depriving them of their due livelihood or their property) are "cooked" for the same number of years, equal to the number of the dust wetted through the tears of these deprived Brahmins, in the hell known as "Kumbhipaaka", without being protected" (as punishment).

श्रीसुबोधिनी–हृतवृत्तीनां रुदतामश्रुबिन्दवो यावतः पांसून् गृह्णन्ति। अन्तःशोके हि रोदनम्, तस्य च परिमितिरश्रुभिर्भवति। अश्रूणां च परिमाणं कार्यवशात्, अतो रेणूनां सङ्ख्ययैव शोकसङ्ख्या। निमित्तान्तरं निराकर्तुं **हृतवृत्तीनामिति**। **वदान्यानामिति** लोभादिदोषनिषेधः। **कुटुम्बिनामिति** ह्रियमाणपदार्थावश्यकत्वम्। तदा ब्रह्मस्वता सम्पद्यते अत्यावश्यकत्वात्। निषिद्धायाः क्रियायाः ब्राह्मणविषयायाः पांसुद्वारैवानिष्टनिर्णयो वेदे निरूपितः। 'यावतः प्रस्कन्द्य पांसून् संगृह्णात्, तावतः संवत्सरान् पितृलोकं न प्रजाना'दिति श्रुतेः। एकेन निमित्तमुक्त्वा अपरेण फलमाह **राजानो राजकुल्याश्चेति**। **राजकुल्याः** राजकुलोत्पन्नाः। चकारात्तत्सम्बन्धिनोऽन्ये च, य एव हरणे समर्थाः। तावतः अब्दान् वर्षानभिव्याप्य कुम्भीपाकेषु पच्यन्ते। प्रासङ्गिकदोषपरिहारार्थमाह **ब्रह्मदायापहारिण** इति। **निरङ्कुशा** इति। तेषां नियामकश्चेन्न स्यात्, अन्यथा तस्यैव दोषो भवेत् ॥३८॥

ब्रह्मस्वविशेषस्यापहारे दोषविशेषमाह **स्वदत्तामिति**।

SRI SUBODHINI: On being deprived of their "livelihood" the Brahmins, bitterly weep and their tears wet the dust on this earth. For the equal number of years, as the numbers of the dust, thus wetted, the "stealers" of Brahmins' wealth, like the kings or members of their family, are cooked in the hell called "Kumbhipaaka".

When the inner mind gets affected by sorrow, then

one weeps! Then, tears flow, and it shows the extent of one's sorrow. Thus, the number of the dust on this earth, which have been wetted with the tears of sorrow, shed by these Brahmins, determine the measure of sorrow also. These Brahmins are "blemish free", with large families and the "property or wealth" taken away from them is required by them for their daily use! In fact, the Vedas have also described the "offences" committed in respect of noble Brahmins, as being equal to the "dust" on this earth – like it is said, "The tears of Brahmins, which wet the number of dust particles, for so many number of years, the "deprivers and stealers" of the property of the Brahmins cannot enter the world of the ancestors (Pitrus)." (YAVATAHA PRASKANDHYA PAMSOON SANGRINNATH TAVATAHA SAMVATSARAN PITRULOKAMNA PRAJANAAT). In other words, these "sinners" have to live, for so many number of years, in the "hell"!

The Lord speaks of the "cause" (Kaaranam) through one verse, and through the second, He speaks of the "root" (Moolam). In this way, the kings, and those born in the royal lineage, will be cooked in the hell known as Kumbhipaaka. They will be deprived of all protection and safeguards.

By taking away or stealing very "special" wealth of the Brahmins, very "special" blemish gets attached i.e. a higher category of sin is committed. This is being spoken of through the next verse.

स्वदत्तां परदत्तां वा ब्रह्मवृत्तिं हरेच्च यः ।
षष्टिर्वर्षसहस्राणि विष्ठायां जायये कृमिः ॥३९॥

VERSE 39 Meaning: "He, who steals the wealth or livelihood of a Brahmin, which is given by oneself only

or by another, he attains the punishment of having to live, for 60,000 years, as a worm in excreta."

श्रीसुबोधिनी–पूर्वं स्वेनैव दत्ता, पश्चाद्ब्राह्मणास्वारस्ये हृता, परेण राज्ञा दत्ता, परराज्यहरणेन हृता, पित्रादिदत्तां स्वदत्तामेवाहुः स्वयमेव पितेति। नात्र धनं विषयः, किन्तु वृत्तिर्भूम्यादिः, यत्र निरन्तरं जीवनसाधनमुत्पद्यते। ब्रह्मवृत्तिर्ब्राह्मणानामेव जीवनसाधनोत्पत्तिस्थानम्। तादृशः षष्टिवर्षसहस्राणि नरकरूपायां विष्ठायां कृमिर्भूत्वा तिष्ठति। षष्टिसंज्ञकः संवत्सरः। प्रभवादयः तस्य संज्ञाः। ते सहस्रधा आवृत्ता इति तावद्वर्षाणि। सर्वतो बीभत्सिता सेति उत्पत्तिरेव तत्रेति न क्वचिदपि तस्मिन् शरीरे सुखसम्बन्ध इत्युक्तम् ॥३९॥

एवं ब्रह्मस्वदोषानुक्त्वा स्वकीयेषु तदभावं प्रतिजानीते **न मे ब्रह्मधनं भूयादिति।**

SRI SUBODHINI: In the first instance, taking away the "livelihood" given by oneself to a Brahmin; secondly the king had given this "livelihood" and on the conquest by another king, this Brahmin is deprived of his livelihood! Even if some property or wealth is given to a Brahmin by one's father, the same should be considered, as being given by oneself only - as the son is the same form of the father! Here the "livelihood" is the subject, and not just "wealth or property". The "livelihood" generally consists of a plot of land (for cultivation) and in this land, the materials required for a Brahmin's livelihood are grown. If this land etc. is "stolen" by the king or anyone else, then, this offender will have to undergo the life of 60,000 years as a worm, in the "excreta", which is equal to a gruesome hell! Even after 60,000 years of life here, this person will never have even a "speck" of happiness or comfort!

In this way, after explaining the "blemish" of depriving a Brahmin of his wealth/livelihood, the Lord

exhorts His children and others, never to aspire for this prohibited wealth, and makes them take a promise.

न मे ब्रह्मधनं भूयाद्यद्गृद्ध्याल्पायुषो नृपाः ।
पारिजिताश्च्युता राज्याद्भवन्त्युद्वेजिनोऽहयः ॥४०॥

VERSE 40 Meaning: "Let not the wealth of a Brahmin enter into my house! The kings, due to their attachment and desire for this wealth, become of reduced longevity, defeated, and deprived of their kingdom, and become agitated like an enraged cobra."

श्रीसुबोधिनी–स्वतो दैववशाद्वा ब्रह्मस्वं सङ्क्रान्तं भवतीति मे न भूयादिति देवप्रार्थनेव वचनम्। प्रमादादागते को दोष इति चेत्, तत्राह **यद्गृद्ध्याल्पायुष** इति। यद्गृद्धाः यदभिकाङ्क्षिणश्च ते अल्पायुषश्च। ग्रहणमात्र एवायुः क्षयो भवतीत्युक्तम्। आपद्गतानां तथा दोषो न भवतीति **नृपा** इत्युक्तम्। **दैवगत्या** मरणाभावेऽपि शत्रुभिः पराजिता भवन्ति। राज्यात् च्युताः ततो मृताः स्थानभ्रष्टा जनोद्वेजनकर्तारः सर्पा भवन्ति। अत ऐहिकामुष्मिकदोषस्य विद्यमानत्वात् तत्सङ्क्रमो मा भवत्विति ॥४०॥

ननु ब्राह्मणः स्वयं चेदपराधं कुर्यादसह्यम्, तदा किं कर्तव्यमिति चेत्, तत्राह **विप्रं कृतागसमपीति।**

SRI SUBODHINI: Through one's own "actions", (Karma) or through fate or our Lord's will, one attains the "wealth" of a Brahmin. "But we do not desire for this type of wealth". These sort of words, our Lord has uttered, with a view to pray to our Lord Himself! (i.e. a prayer, which everyone should have on their minds and lips). If it is told that, by mistake and error, if this wealth comes to one's lot, is there any "blemish" on this? Answering this, it is said, that those who desire to have such type of "Brahmins' wealth", get their longevity reduced. Of course, he, who is already in danger, may not get affected by this! That is why, the reference is

made to "Nripaha" – kings! Even, if their fate is not to die, they get defeated through their enemies, and they are treated as, the "living dead", due to being deprived of their kingdom. They get removed from their established places also. They get agitated and make everyone get disturbance and agitation, like an incensed cobra! In this way, due to the presence of the blemish (Dosham) of this world and the "other", the prayer is done, that "this type of wealth should never get into one's hand or possession i.e. such a "meeting with this wealth" should never take place!

If a Brahmin commits an "intolerable" offence, what should one do? Our Lord gives the answer for this, with the following verse.

विप्रं कृतागसमपि नैव द्रुह्यत मामकाः ।
घ्नन्तं बहु शपन्तं च नमस्कुरुत नित्यशः ॥४१॥

VERSE 41 Meaning: "Oh! My beloved people! Please do not hate an offending Brahmin also, even if he kills (hits) or curses you! Even with this, please always prostrate to him only."

श्रीसुबोधिनी–मामका इत्यनेन ब्रह्मण्यदेवत्वात् स्वय देवता, देवता सुतरां मान्या भवतीति अद्रोहे हेतुरुक्तः, नियमेन द्रोहं मा कुरुत। प्रमादापराधविषयमेतदित्याशङ्क्याह **घ्नन्तं बहु शपन्तं चेति**। मानसापराधे किं वक्तव्यम्,, कायिकवाचिकापराधेऽपि द्रोहं मा कुरुत। **बह्वित्युभयत्र** सम्बध्यते। हननमत्र ताडनम्, न तु शिरश्छेदः। 'जिघांसन्तं जिघासीया'दिति वाक्यात्। शापोऽवगूरणम्। मदीयानां शापो न भवतीति भयाभावात् न केवलं तूष्णीं स्थातव्यम्। तथा सति ब्राह्मणस्य भयोत्पत्तिसम्भवात् पुनरपकारः स्यात्। किन्तु **नित्यं नमस्कुरुत** शङ्काभावार्थम् ॥४१॥

ननु सर्वात्मकत्वाद्भगवतः व्यवहारस्यापि न तथाभावात् वेदलोकविरुद्धं कथं कर्तव्यमिति चेत्, तत्राह **यथाहमिति।**

SRI SUBODHINI: Why can't an "offending and accused" Brahmin not be hated? The reason is given by our Lord here. In a noble Brahmin, the celestial "Brahmanya deity" resides at all times. A noble Brahmin should be always honoured. Hence never ever hate a Brahmin. If it is asked, as to what we should do, with an "offending" Brahmin, then the Lord says, "Never at all – even if the Brahmin, out of anger, hits or abuses (curses) – "the curse will not be effective" – please do not sit quiet thinking like this, (as there is no more fear), but positively, do "prostrations" on a daily basis! By our keeping quiet, the Brahmin will get fear in his heart, through which, further "offences" will be committed! Hence, please do "prostrations" on a daily basis. Where a Brahmin has committed an offence, through the body and word, one should, in return, do prostrations to him only. If an "offence" is committed through the mind, what should one do? Here, one should be more respectable and do "special prostrations" to him.

Our Lord is present in everyone as their "Aatma". By doing like this, even the worldly activities will not get done. In view of this, how can one do such actions (towards the Brahmins), which are against the rules of this world and the Vedas? With a view to remove this doubt, the Lord replies, through the next verse.

यथाहं प्रणमे विप्राननुकालं समाहितः ।
तथा नमत यूयं च योऽन्यथा मे स दण्डभाक् ॥४२॥

VERSE 42 Meaning: "I am always alert to do prostrations to the Brahmins, at all times, in the same way, all of you should also do prostrations to the Brahmins. He, who does not do this, will get punishment from Me."

श्रीसुबोधिनी–मदीयानां हि मत्कृतं कर्तव्यम्, किं लोकेन वेदेन वा। अहं तु त्रिकालं सावधानो भूत्वा भृगुमिव, विप्रत्वेनैव विप्रमात्रं प्रणमे, तथा यूयमपि नमत। न हि मत्तो यूयमधिकाः। चकाराद्भगवदीयाश्च। अनङ्गीकारे बाधकमाह। योऽन्यथा सावधानतया ब्राह्मणं न नमस्करोति, स मे दण्डभाक्, मम दण्डयुक्तो भविष्यति ॥४२॥

ननु किमेवं निर्बन्ध इति चेत्, तत्राह **ब्राह्मणार्थ** इति।

SRI SUBODHINI: "You are all belonging to Me! You are all mine! Hence, all of you should do such things, as I do! What have the rules of the world or the Vedas got to do with this behaviour towards the Brahmins? I am always alert on all the three times, every day, like I respected the sage Bhrighu, treating all Brahmins as the sage, I do prostrations to all the Brahmins – for their "Brahmanical" aspect (nature). In the same way, all of you also should prostrate to the Brahmins. You are not different from Me, in any way!" By using the word "Cha" (and), it is specified that, "he, who is belonging to our Lord, has to always necessarily do these prostrations. He, who does not obey this order of our Lord, i.e. who does not offer prostrations by becoming alert and disciplined, "He gets punishment from Me".

Why does the Lord advice everyone to keep this sort of desire? (To live in a disciplined way). The answer is given through the next verse.

ब्राह्मणार्थो ह्यपहृतो हर्तारं पातयत्यधः ।
अजानन्तमपि ह्येनं नृगं ब्राह्मणगौरिव ॥४३॥

VERSE 43 Meaning: "Like, even without being aware of having committed an offence, the king Nriga was made to take a "low category" birth by a cow of a Brahmin, in the same way, the wealth of Brahmin,

"stolen" from him, makes one fall to the unfathomable depths of sorrow."

श्रीसुबोधिनी–**मदीया ऊर्ध्वगतिमेव यास्यन्ति,** ब्राह्मणार्थस्त्वपहृतः स हर्तारं पातयति। अपहारे कृतेऽधः पातयत्येव। **आजन्तमपि** अज्ञाने फले न किञ्चिद्वैगुण्यम्। **एनं नृगं ब्राह्मणगौरिवेति** स्पष्टो दृष्टान्तः ।।४३।।

एवमुपदेशं कृत्वा प्रसङ्गात्पूर्वद्वारकायामागतः तत्रैव तिष्ठेदित्याशङ्क्य, ततो गतस्य मुख्यद्वारकास्थगृह एव स्थितिमाह **एवं विश्राव्येति**।

SRI SUBODHINI: "He who is my devotee, always attains the highest status. But the one, who takes away the wealth of a Brahmin, is made to fall into a "lower" category of life by this Brahmin. On being "stolen", certainly this wealth makes one fall lower, even if this offence is committed knowingly or unknowingly! The result is the same for both – like the king Nriga was made to fall into a "lower" birth, by the cow of the Brahmins. This is a very telling example!

In this way, after giving "instructions and advice", through the next verse, it is said, that the Lord stayed in Dwaraka, in one of His important palaces.

एवं विश्राव्य भगवान्मुकुन्दो द्वारकौकसः ।
पावनः सर्वलोकानां विवेश निजमन्दिरम् ।।४४।।

VERSE 44 Meaning: "Our Lord, who blesses everyone with liberation, and who makes all the worlds sacred and purified, made the people of Dwaraka, listen to all these stories and His instructions. Later He entered into His house."

श्रीसुबोधिनी–सर्वान् विशेषेण श्रावयित्वा भगवांस्तावतैव कार्यं मत्वा सर्वेषां मोक्षदाता ब्राह्मणातिक्रमाभावे मोक्षो भविष्यतीति। **द्वारकौकस** इति। निरुद्धास्त एवेति मोक्षदात्रा संरक्षिताः, भगवत्स्थान एव स्थिताः, भगवतैव

पूता:। तानुद्धत्य संसारान्निजमन्दिरं स्वगृहं विवेश। अनेन सामान्यत: सात्त्विकानां निरोध उक्त:। ।।४४।।

इति श्रीभागवतसुबोधिन्यां श्रीलक्ष्मणभट्टात्मजश्रीमद्वल्लभदीक्षित-विरचितायां दशमस्कन्धविवरणे चतु:षष्टितमोध्याय:।।६४।।

SRI SUBODHINI: Our Lord, in a very special way, told about the story of the king Nriga, along with His own "Upadesa" (advice) to everyone. He thought, that only by giving His instructions, He had completed the task on hand (i.e. not by telling the story only). In this "Upadesa", our Lord, who is the giver of liberation, had specifically told that, "He who does not cross the respect due to a Brahmin, (i.e. does not violate it), he only will be blessed by Him to attain "liberation". This "Upadesa" was given to the people of Dwaraka. He was their saviour and the bestower of Moksha. He had caused all of them to attain "Nirodha", as they were all living in the same place like our Lord. Our Lord has made them also purified and sanctified. He was also the redeemer of these people from "Samsāra" (the cycle of births and deaths). After all this only, our Lord went back to His own house. In this ordinary way, the "Nirodha" done to His Sātwika devotees has been described.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 64th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

श्रीभागवतं-दशमस्कन्धं-पञ्चषष्ठितमोध्यायं॥

CHAPTER 65, CANTO 10, SRI BHĀGAVATAM.

विशेषे सात्त्विके रोधे तामसादिविभागतः ।
पूर्वं राजसमापन्नाः सत्त्वभावं तथानयत् ॥१॥

KĀRIKA 1 Meaning: "In the previous chapter, towards the end, it was mentioned that the Lord caused the common (ordinary) Nirodha. After this, the "special and the exalted Nirodha" which is the inner meaning of the "Raasa – Panchadhyayi" (the five chapters of our Lord's "Maharaasa") is being described. In the chapters dealing with "Tāmasik" Bhāva or nature, through His Divine Leelas, the Lord mitigated the "Tāmasik" Bhāva or attitude, and blessed them with the "Rajasik" Bhava. In the chapters dealing with the "Rājasik" attitude, our Lord mitigated this "attitude" and manifested His "Sātwika" Bhava or attitude. In the chapters dealing with the "Sātwika" Bhāva or attitude, the Lord conferred the "beyond the three qualities (attitudes) "(NIRGUNA)" status. Later, in the canto dealing with "liberation", Moksha or liberation has been explained. In this way, our

Shri Mahaprabhuji has divided the meanings of these divisions, in his NIBANDHA."

तेषां सात्त्विकरूपाणां सकामत्वाद्बलेन हि ।
निरोधं कारयामास षोडशे तन्निरूप्यते ॥२॥

KĀRIKA 2 Meaning: "Those, who had attained the attitude (quality) of Satwa, as they had desires in them, they were made to attain Nirodha through Shri Balarama, as "desires" are "Tāmasik". Lord Sankarshana (Shri Balarama) was also like this, and hence only through Him, these were blessed with Nirodha. This is being described in this chapter. Through this, these persons, attained "desirelessness", and later, during the incident of Kurukshetra, they will manifest their "beyond the three qualities" (Nirguna) nature. This is the relationship to this incident."

ततः स्वरूपभावानां दुष्टानां दोषनुद्धरिः ।
प्रसङ्गादिदमत्रोक्तं वाराणस्यास्तु दाहनम् ॥३॥

KĀRIKA 3 Meaning: "In this "incident" of "special Nirodha", after describing the meaning of the first chapter (as above), we will now explain the meaning of the 2nd chapter. Persons such as Poundraka, had only superficial "attitude" (not deep), and because they were full of "blemish" (Dosham), our Lord Sri Hari (Shri Krishna) had to become the "destroyer" of their "blemish". He had to destroy their "blemish" only, as the "oneness of form" is always present (that, our Lord's "Aatma" is the one in everyone). Due to the context, the burning of Kasi is also described."

बलस्तामसभावानां राजसानां तथैव च ।
सात्त्विकानां तथा मानखण्डकः सुनिरूप्यते ॥४॥

KĀRIKA 4 Meaning: "Shri Balarama will condemn in this chapter, the "ego" of the Tāmasik "Yamuna" river; Dwivida and others of the Rājasik Bhava or attitude, and Bheeshma and others of the Sātwika attitude."

ततः स्त्रीणां तु भगवान् एकेनैव करिष्यति ।
सप्तमास्त्रय एकत्र धर्मिणः पृथगीरिताः ॥५॥

एवं प्रमेयबलतो निरोधः पञ्चधा भवेत् ।

पूर्वाध्याये सात्त्विका निषिद्धात् व्यावर्तिताः। षोडशे त्वध्याये लौकिकात् सात्त्विकभावमापादिताः गोपिका निरुध्यन्ते। ततो वैदिकादपि काशीदाहे निरोधं वक्ष्यति। ततः अशास्त्रभक्तेः द्विविदादीनाम्। ततो भीष्मादीनां शास्त्रभक्तेश्च। ततः शास्त्रप्रवर्तकस्य नारदस्यापि मुख्यभावात्। स्वशक्तिर्द्विधा स्थापितेति साधनशक्तिरूपो बलभद्रः गोपिकानां निरोधं कृतवानिति निरूपणार्थं गोकुले बलभद्रगमनादिकमुच्यते।

KĀRIKA 5 Meaning: "In the 5th chapter, with a view to make sage Narada realize the glory of our Lord, our Lord will bless with Nirodha, in a very special way, all His wives, with "One form" and in the same way! Like before, here also, expressing a doubt on the description of our Lord as "Dharmi", says, "There are seven" (our Lord with His 6 Divine qualities of opulence etc.). "Three qualities" are together and our Lord is separately mentioned."(our Lord + 6 qualities= 7)

"In this way, in a very special way, description has been given of Nirodha happening in 5 ways. If we take into consideration, the Nirodha which has been referred to in the earlier chapter (common – ordinary Nirodha), then, there are 6 kinds of Nirodha, caused by our Lord's stature as "Prameya" (beloved goal for everyone).

In the previous chapter, the Sātwika devotees were saved from "prohibited" actions. In this chapter, the

Gopis who had become "Sātwik" in the "worldly" way, were blessed with "Nirodha". Later, through the "Vedic" ways also, Nirodha will be conferred, during the burning of Kasi. Afterwards, Nirodha will be conferred on Dwivida and others, who had devotion, not based on the scriptures, and Bheeshma and others, who had devotion, based on the scriptures. These two had attained the "Sātwika" attitude. Later, sage Narada, who is the protector and preserver of the scriptures, also will be blessed with Nirodha, as he had the most noble and important attitude of Bhakthi to our Lord. This principal Bhāva is defined as the one, wherin OUR LORD COMBINES IN HIMSELF BOTH THE "SAADHAN" (SPIRITUAL EFFORT) AND "PHALAM" (RESULT).

Our Lord has established His power in two ways. (1) KRİYASAKTHI or the power of action (Saadhan) and (2) JNĀNASAKTHI or the power of knowledge. Out of these two, the "Saadhana Sakthi" (power of action) form is Shri Balarama and our Lord caused Nirodha in the Gopis, through Shri Balarama. For this, the visit of Shri Balarama to Shri Gokulam is being told.

श्रीशुक उवाच–

बलभद्रः कुरुश्रेष्ठ भगवान् रथमास्थितः ।
सुहृद्दिदृक्षुरुत्कण्ठः प्रययौ नन्दगोकुलम् ॥१॥

VERSE 1 Meaning: "Shri Sukadeva said, "Oh scion of the Kuru clan! Shri Balarama, eager to see His friends, having sat on his chariot, went to Gokulam of Shri Nandagopa."

श्रीसुबोधिनी–बलभद्रः कुरुश्रेष्ठेति। विश्वासार्थं सम्बोधनम्। **भगवानिति** निरोधोन्यकर्तव्यो न भवतीति साधनरूपो भगवांस्तत्राविष्ट इति भगवान्। **रथमास्थितः**, न तु पूर्ववद्गुप्तः। **सुहृद्दिदृक्षुः** नन्दादिदर्शनेच्छया।

पूर्वभावमापन्नान्। तदर्थपरमोत्कण्ठायुक्तः नन्दगोकुलं प्रययौ। तेषां निरोधस्तत्र कर्तुं शक्य इति तत्र गतः ॥१॥

पूर्वं तदासक्तिद्वारा पश्चाद्भगवदासक्तिः सुलभेति प्रथमं लौकिकप्रकारेणैव तदासक्तिमाह **परिष्वक्तश्चिरोत्कण्ठैरिति।**

SRI SUBODHINI: The king Parikshit has been called as "scion of the Kuru clan", by Shri Sukadeva, to instill in him, faith in the words being spoken. Here Shri Balarama has been referred to as "Bhagawān", as Nirodha (pure and total devotion to our Lord) cannot be blessed, except by our Lord Shri Krishna. Due to this, when Shri Balarama got ready to go to Gokulam, after having sat in his chariot, at this time, our Lord, with His form of "Saadhan" (effort – action) entered into Shri Balarama. This time, our Lord did not enter in a "hidden" way (as He had done during the "Bhramarageetam episode", but, openly, He entered (ingressed) into Shri Balarama, which enabled Shri Balarama to bestow His divine bliss (of our Lord) on the Gopis! Through this, these Gopis also got blessed with Nirodha. Shri Balarma had gone there, with a view to have "Darsan" of Nandagopa and others, as they had achieved the "Sātwika" attitude. Shri Balarama had, as per the will of our Lord, very special desire to see and bless all these devotees. He went there, as He was endowed by our Lord, with the power to bless them with Nirodha at Vraja only. Hence He went there.

If a person is able to get "attached" to Shri Balarama, then, it becomes easy for him to have true Bhakthi to our Lord Shri Krishna. Hence, in a "worldly" way only, through the following verse, their "attachment" is being spoken of.

परिष्वक्तश्चिरोत्कण्ठैर्गोपैर्गोपीभिरेव च ।
रामोऽभिवाद्य पितरावाशीर्भिरभिनन्दितः ॥२॥

VERSE 2 Meaning: "Shri Balarama met Gopas and Gopis, who were eagerly waiting to see Him, for a long time. Later He came and prostrated to mother Yasodha and Nandagopa and got their blessings."

श्रीसुबोधिनी–गोपानां गोपीनां एक एव परिचयलक्षणो भाव इति सह निरूपणम्। **गोपीभिरेवे**ति। द्वयोरपि गोपैरालिङ्गितम्, परं वस्तुतो गोपीभिरेवालिङ्गितः। चकारान्नन्दयशोदाभ्याम्। तत्कृत्यमुक्त्वा बलभद्रकृत्यमाह **रामोऽभिवाद्यपितराविति**। पितृत्वमेव स्थापितमिति नान्यः शब्दो निरूपितः। तौ वैश्यावपि आशीर्भिरेवाभिनन्दितः ताभ्याम् ॥२॥

पूर्वनिरोधस्य गमने उत्तरत्र क्रियमाणो व्यर्थः स्यादिति पूर्वसम्बन्धस्तथैव स्थित इति निरूप्यते **चिरं नः पाहि दाशार्हे**ति।

SRI SUBODHINI: The Gopis and the Gopas had the same "love" for our Lord and Shri Balarama. That is why, both of them have been referred to, together. Though the Gopas also embraced our Lord Shri Balarama, but the "embrace" made by the Gopis is the "real" one (as it was our Lord Shri Krishna, whom they had embraced). The word "Cha" (and) used here, denotes, that both mother Yasodha and Nandagopa also embraced the Lord. Our Lord Shri Balarama did prostrations to both of them, treating them as His "parents" only, and in this verse, this aspect is specifically referred to as "PITARAU" (parents). Though Nandagopa was a Vaishya, as Shri Balarama had the attitude of "parents" for both of them, they blessed Shri Balarama, as their son."

If the first "Nirodha" gets ended, then, any Nirodha caused later will be a "waste". Hence, the "relation-

ship", which was established in the first instance, between them, remained as before, and this is described in the next verse.

चिरं नः पाहि दाशार्ह सानुजो जगदीश्वरः ।
इत्यारोप्याङ्कमालिङ्ग्य नेत्रैः सिषिचतुर्बलम् ॥३॥

VERSE 3 Meaning: "After blessing our Lord Shri Balarama, they told, "Oh! Lord Vishnu! You are the Lord of the Universe! Please protect us, for a long time, along with your younger brother!" After telling like this, the parents made Him, sit on their lap and embraced Him. At that time, tears began to roll out of their eyes, and Shri Balarama was wetted through this flow of tears."

श्रीसुबोधिनी–अस्मान् चिरं परिपालय। यतस्त्वं दाशार्हः। उभयोरेव पुत्रभाव इति **सानुज** इत्युक्तम्। कृष्णसहितः। **जगदीश्वर** इति। पूर्वं माहात्म्यज्ञानं वृत्तमनूद्यते। लौकिकोऽपि स्नेहः पूर्वसिद्ध एव प्रकटीकृत इत्याह **इत्यारोप्येति**। अङ्कमारोप्य प्रौढमपि बालकमेव मत्वा, आलिङ्ग्य नेत्रजैः सिषिचतुः। **बलमिति** सर्वाङ्गम्, अन्यथा शिखा अनुक्ता एव समागच्छेयुः ॥३॥

आवश्यकानां प्रणिधानमुक्त्वा अनावश्यकानामाह **गोपवृद्धांश्च विधिवदिति**।

SRI SUBODHINI: "Please protect us, in a total way, for a long time, as You are Lord Vishnu (Dasaarha). Please protect us along with your younger brother." The word "Anuja" (brother) denotes, that both of them had the attitude, that they were Nandagopa's sons only. You are the Lord of the Universe! (With Lord Shri Krishna).

Here the parents are reiterating the "knowledge" (Jnāna) of the glory of our Lord, which they had even previously. They also expressed their "worldly" attachment and love also. Through this, they made Him sit on their lap. Though Shri Balarama was youthful, due to the

manifestation of the love for their "son" treating Him, as a young boy, they made Him sit on their lap, embraced Him and drenched Him with their tears. The word "Bala" denotes that Shri Balarama's entire body got drenched.

After saying His "greetings and Pranams" to those, who are required to be spoken to, through the next verse, the "others" are mentioned, through the next verse.

गोपवृद्धांश्च विधिवद्यविष्ठैश्चासिवादितः ।
यथावयो यथासख्यं यथासम्बन्धमात्मनः ॥४॥

VERSE 4 Meaning: "Shri Balarama, as per the rules of conduct and tradition, gave respects and honour to the elders and as regards "others", He greeted them as per their age, friendship or His relationship with them."

श्रीसुबोधिनी–विधिर्गोत्रोच्चारणपूर्वकमभिवादनम्। रामापेक्षया यविष्ठैश्चाभिवादितः। ज्ञातेऽपि माहात्म्ये लौकिकभावस्थापनं निरोधान्तरङ्गम्। **यथावयो यथासख्यं यथासम्बन्धमिति** कालान्तःकरणदेहधर्माणामनतिक्रम उक्तः। **आत्मान** इति। यद्यपि ते सर्व एव माहात्म्यज्ञानाद्भगवद्भावमेव मन्यन्ते, तथापि स्वयं यथा तान्मन्यते, तथा कृतवानित्यर्थः ॥४॥

SRI SUBODHINI: In this verse, the word "Vidhi" (rules) denotes, that like in the scriptures, the "prostrations or greetings" are done, by recanting one's "Gotram" (family lineage), in the same way, Shri Balarama greeted the elders. The younger ones, prostrated to Shri Balarama. It is the secret "task" of Nirodha, to establish the "worldly" way/behavior, even though the devotee is fully aware of the true Divine glory and (Māhatmyam) greatness of our Lord! THE LORD SHOWERS HIS KINDNESS IN THIS WAY, AT THE HUMAN LEVEL,

TO MAKE THE DEVOTEES HAPPY, IN THE WAY THEY WILL LIKE! Hence Shri Balarama, greeted all the people in Vraja, as per their age, friendship or relationship. Through this, Shri Balarama did not cross the limits of "time" (Kaala), inner minds and the nature of necessities of the "body" also (although He is beyond all these). But all of them were, indeed, aware of His exalted Divine stature (Māhatmyam) and hence, respected His being "Bhagawān"; but our Lord Shri Balarama, behaved with them in the way He thought of them, as per His feelings of love.

समुपेत्याथ गोपालान्हास्यहस्तग्रहादिभिः ।
विश्रान्तं सुखमासीनं पप्रच्छुः पर्युपागताः ॥५॥

VERSE 5 Meaning: "Shri Balarama mingled with the Gopas through laughter and shaking of hands and relaxed. Later when he had sat in comfort, all the Gopas sat around Him and began to ask Him."

श्रीसुबोधिनी–समुपेत्य सम्यक् मिलित्वा **अभिवादित** इति पूर्वेण सम्बन्धः। अथ गोपालान् हास्यहस्तग्रहादिभिः यथायोग्यमभिवादितवानिति अर्थवशाद्विपर्ययेण योजनीयम्। हीनेषु हस्तग्रहः, समेषु हास्यम्: उत्तमेष्वभिवादनमिति। एवं कायिकमुपसंहरन् वाचनिकमाह **विश्रान्तं सुखमासीनं पप्रच्छुरिति**। ज्येष्ठा अपि सन्तीति **आसीनमित्युक्तम्**। परितः सर्वत उपागताः, न तु कश्चिदपि तत्रोपेक्षां कृतवानित्यर्थः ॥५॥

प्रथमं लौकिकमाह **पृष्ट्वाथानामयं तेष्विति**।

SRI SUBODHINI: On meeting the old Gopas and after prostrating to them, He met the other Gopas, shook hands with them, and greeted them appropriately, like catching hold of the hands of the younger ones, laughing aloud with equals and greeted the elder and noble Gopas. In this way, after completing the "greet-

ings" through His "body", the greeting through the "words" are being described. As Shri Balarama was fully relaxed, and had sat comfortably and the Gopas began to ask Him. Elders were also present there (Aseenam), and all of them sat on all the four sides. No one had avoided this meeting.

Through the next verse, the "worldly" affairs are spoken, in the first instance.

पृष्ठाथानामयं तेषु प्रेमगद्गदया गिरा ।
कृष्णे कमलपत्राक्षे संन्यस्ताखिलराधसः ।।६।।

VERSE 6 Meaning: "The Gopas, who have renounced and sacrificed all their material desires and objects, now, out of intense love for our Lord, began to ask Him, with choking words."

श्रीसुबोधिनी–पर्युपागताः प्रथमतः अनामयं पृष्ट्वा, **अथ** भिन्नप्रक्रमेण, प्रेमगद्गदया गिरा पप्रच्छुरिति संबन्धः। अयं विशेषो यद्यपि सर्वेषाम्, तथापि विशेषमाह। **तेषु** ये कृष्णे कमलपत्राक्षे संन्यस्ताखिलराधसः। सर्वा एव सिद्धयो लौकिका वैदिकाश्च भगवत्येव स्थापिताः। तत्र हेतुः **कमलपत्राक्ष** इति। दृष्ट्यैव सर्वतापनाशं मोहं च सम्पादयतीति ।।६।।

नन्दादीनां वाक्यान्याह **कच्चिन्नो बान्धवा रामेति**।

SRI SUBODHINI: All of them sat on all the four sides and with intense love and choking voice (words), began to ask - especially by those who had renounced everything for the love of our Lord Shri Krishna, with His most beautiful lotus eyes – i.e. they had established both the "worldly" and the "Vedic" successes and achievements in our Lord only. Why? As the Lord, with His one "look" (as He had lotus like eyes) will destroy all types of "sorrow" of his devotees and originates "infatuation" (Moha) in them, for the Lord only.

Through the next verse, the words of Nandagopa and others are told.

कच्चिन्नो बान्धवा राम सर्वे कुशलमासते ।
कच्चित्स्मरथ नो राम यूयं दारसुतान्विता ॥७॥

VERSE 7 Meaning: "Oh Sri Rama! Are our relatives happy and safe there? Do you all remember us sometimes? As you are all now married, and have sons too!"

श्रीसुबोधिनी–सर्वे वसुदेवादयः कुशलमासत इति प्रसङ्गात् लौकिकमेतदुक्तम्। स्नेह च पृच्छन्ति **कच्चित्स्मरथेति। नोऽस्मान् रामेति** स्नेहेन सम्बोधनम्। यूयं सर्व एव **दारसुतान्विता** इति विस्मरणे हेतुः। अतः प्रश्नः सोपालम्भ इव। ॥७॥

तेषां जातमभ्युदयादिकं स्वस्यात्यन्तमिष्टमिति ज्ञापयन्तोऽनुवदन्ति **दिष्ट्या कंसो हतः पाप** इति।

SRI SUBODHINI: "Are Shri Vasudeva and others cheerful?" In this "worldly" way, they asked the questions. They were eager to know, as to whether they have still love for them or not? Hence, they are asking as to whether they, at Dwaraka, are remembering the people of Vraja as the Lord, Shri Balarama and others are already married, with children! Hence, there are chances of forgetting the people of Vraja! "Oh! Shri Rama!" – in this way, the Lord was addressed with great love, and the question is made with great ease and familiarity!

"Their welfare is a source of great happiness and liking to us". By making Shri Balarama realize this, they tell further that, "We are all happy, that the sinner Kamsa has died" – as per the next verse.

दिष्ट्या कंसो हतः पापो दिष्ट्या मुक्ताः सुहृज्जनाः ।
निहत्य निर्जित्य रिपून्दिष्ट्या दुर्गं समाश्रिताः ॥८॥

VERSE 8 Meaning: "It is so good, that the sinner Kamsa died! This is indeed very cheerful, that our dear friends got out of "bondage" and became victorious, after killing the enemies. They took refuge in an ideal fort (Dwaraka), and this also is an event for our happiness."

श्रीसुबोधिनी–भाग्येनवै सुहृज्जनाः कंसात् मुक्ताः स्वरूपगुण-योस्तस्यासामीचीन्यं प्रतिपादयन्तः तस्य वधो न दोषायेत्यपि सूचयन्तो जरासन्धकृतोपद्रवनिवृत्तिमाहुः **निहत्य निर्जित्य रिपूनिति**। निहत्य कालयवनम्, बलं च निर्जित्य बहुधा जरासन्धादीन्। दुर्गाश्रये जयस्याहेतुत्वात् जयसन्देह एव दुर्गाश्रय इति क्त्वाप्रत्ययेन पूर्वकाल एवोच्यते। एतत्सूचयति **दिष्ट्येति**। द्वारकासम्यगाश्रयणं सम्बन्धिभिः सह स्थितिः ॥८॥

एवं सर्वेषां प्रश्नमुक्तवा गोपीनां विशेषमाह **गोप्यो हसन्त्य** इति।

SRI SUBODHINI: "It is indeed a matter of great luck, that our dear relatives and friends got relieved from Kamsa, who died, because his form and nature were not good. Indicating the troubles given by Jaraasandha, and the relief from the same, it is said that all the enemies were killed, after becoming victorious over them. Later our Lord built His fort city of Dwaraka, and this is also an event for great happiness. Kaalayanava was also destroyed in this process, and again Jaraasandha was defeated many times. The taking "refuge" in the Dwaraka fort is not the cause for "victory", and it is said, that this city was built as there was a doubt as to whether there will be a "victory"! It is also said here, that the Lord decided to live in Dwaraka, with all His relatives, in great bliss and joy!

In this way, after explaining the questions of everyone, a special reference is made about the Gopis, through the next verse.

गोप्यो हसन्त्यः पप्रच्छुः रामसन्दर्शनादृताः ॥८$^{१}/_{२}$॥

VERSE 8 ½ Meaning: "On having the "Darsan" of Shri Balarama, as He deserved respect and honour, the Gopis, smilingly, began to ask?"

श्रीसुबोधिनी–राजसप्रकरणे **ताः** शोकरहिताः कृता इति भगवत्स्मरणेऽपि तासां हर्ष एव जात इति हासयुक्ताः। ननु पूर्णानां पुनः किं प्रश्नेनेत्याशङ्क्याह **रामसंदर्शनादृता** इति। रामस्य सम्यक् दर्शनेन स्नेहकृपापूर्वकेण आदृताः आदरयुक्ताः, ततो याः यथाभूताः तथानुवृत्तिः कर्तव्येति, अप्रश्ने औदासीन्यं च भवतीति पप्रच्छुः ॥८$^{१}/_{२}$॥

प्रश्नमाह **कच्चिदास्त** इति सार्धैः पञ्चभिः।

SRI SUBODHINI: In the division of chapters dealing with "Rājasik quality" (of the Gopis), our Lord had caused the ending of their sorrow. Due to this, whenever they remembered our Lord, they got only immense joy and bliss. Hence, they are now seen as smiling! They had all become "total and complete" – hence, what was the necessity for them to ask any further questions? Removing this doubt, our Shri Mahaprabhuji says, that due to the "Darsan" of Shri Balarama, who was full of grace and love, as they were very respectful to Him, these Gopis began to ask questions. Perhaps, if no question is asked, then, they may be blamed for "ignoring" Shri Balarama!

From the next verse, they ask their questions, through 5 verses.

कच्चिदास्ते सुखं कृष्णः पुरस्त्रीजनवल्लभः ॥९॥

VERSE 9 Meaning: "Is our Lord Krishna blissful, as He is the beloved of the women of the city?"

श्रीसुबोधिनी–अर्धं भावो न्यून इति। पूर्वं बहुविधा निरूपिता अपि। प्रकृते तस्याः कथायाः अनुपयोगात् पुराणान्तरस्थां तामाश्रित्य नन्दगोपकुमारिकाः भगवता द्वारकायां नीता एव। याः पुनरन्यपूर्वाः, ता अपि विमर्शे क्रियमाणे तासामेव वाक्यानुसारेण उपालम्भवाक्यैः अग्रे च भगवद्वाक्यैः भिन्नाः एवेति प्रतिभाति। साधारण्य एव वा अत्र निरूप्यन्ते। सन्ति च ताः शङ्खचूडवधे निरूपिताः। अत एव सान्त्वनमासां पृथक् क्रियते। शब्दबलविवेके त्वाश्रीयमाणे अन्यपूर्वाः सर्वा एकरूपा एवेति प्रतिभाति। बलभद्रोपि भगवानेवेति साम्प्रतं भगवच्छक्तिरत्र प्रविष्टेति। अतः पूर्वभावेन सान्त्वनम्, भगवद्भावेन रमणमित्युभयं न विरुध्यते। अत एव सान्त्वनेनात्र विशेष उक्तः। स हि स्वात्मानं भगवद्रूपं प्रदर्श्य तासां लौकिकभावेऽपि पश्चात्कामनां पूरितवान्, उक्ततया अहमेकरूपेण समागतः, अत एव 'आयास्य' इत्यपि वचनं यथाश्रुतम्। कृष्णः साक्षादक्लिष्टकर्मेति आत्मानमेव रमयतीति यथाकथञ्चित्तत्परतामेव सम्पादयतीति न बहिर्धर्मान् कामं च गणयति। भक्तिमार्गविरोधस्तु निरोधे नाशङ्कनीयः। लौकिकसहितभक्तिमार्ग एव विरोधश्च। अतो गोपिकानां भेदे अभेदे वा विशेषो नास्तीति न पृथङ्निरूपणम्। तथापि भेदेनैव व्याख्येयमिति सम्प्रदायः। लौकिकदृष्ट्या पृच्छन्ति। रामेण लौकिकन्यायेन आदृता इति। कृष्णः स्त्रीणां हितकारी। तासां सुखदुःखैः तथा भवतीति वयं क्लिष्टा इति, अन्याश्च सुखिता इति, समानदेशस्थानामेव आनन्ददातृत्वे सुखित्वम्, साधारण्ये त्व(र्ध)सुखित्वमिति प्रायेणानुक्तेऽप्यङ्गीकृते वा आहुः। सत्यं सुखी, यतः **पुरस्त्रीजनवल्लभ** इति। अस्मद्वल्लभत्वे कदाचिदन्यथापि स्यादिति भावः ॥९॥

कदाचिदस्मत्स्मरणेनाप्यन्यथा भवतीति सम्भावनया आहुः **कच्चित्स्मरति वा बन्धूनिति।**

SRI SUBODHINI: Our Lord is invested with the 6 virtues. Hence the number of verses should have been 6. Why did they speak only in 5 ½ verses, instead of 6?

Answering this, it is said, that, as the Gopis were enveloped with "emotion" (Bhāva), "half of the verse" got stuck up! and as these verses have been numbered only as per the various "attitudes and moods", such as Tamas etc. of these Gopis.

Our Lord had established in these Gopis, the "inner bliss and enjoyment of eternal Leelas with our Lord", which was the same for everyone. There is a story in one of the Puranas, that the "Gopis" who had prayed to the Lord, for being accepted as His wives, had been brought by the Lord to Dwaraka! Here the Gopis, who have been referred to are the "other", ordinary Gopis, and these are the Gopis, who have been referred to earlier, during the killing of Sankachooda demon. Due to this only, these Gopis are also "comforted" separately. When all these Gopis were the same, i.e. the Gopis who were of the form of the Vedas and others who have been referred to, during the episode of killing of Shankachooda, how did Shri Balarama now enact His Divine Leela with them? Our Shri Mahaprabhuji answering this, says that Shri Balarama now was our Lord Shri Krishna only, as our Lord Shri Krishna's "power" had got ingressed into Him. Hence THEY WERE COMFORTED WITH THE "BHĀVA" OF SHRI BALARAMA, AND DIVINE LEELAS WERE ENACTED WITH THEM, WITH THE "BHAVA" OF OUR LORD SHRI KRISHNA. Hence there is nothing contradictory in this. In this event, "comforting" has been "specially" emphasized, although, Shri Balarama, respecting their "worldly" nature, had also blessed them with the fulfillment of all their desires. "I have come here to Vraja, as per our Lord's words (that He will come back) in one form only (combining His' and the Lord's). In fact, due to this only, our Lord had told the Gopis "Aayaasye" – I WILL COME BACK! Our Lord, who

does everything with ease (i.e. without any difficulty) is SRI KRISHNA and it is HE, who having entered into Shri Balarama, enacts His Divine Leelas with the Gopis! In other words, in this event, all the Divine Leelas were enacted by our Lord, through His "ingressing" with all His powers into Shri Balarama, and due to this, these Leelas were not enacted through the form of Shri Balarama.

As our Lord does everything with "ease" (AKLISHTAKARMA), He does not enact His Divine Leelas, with His "body", as any "Leelas" performed through the "body" involves stress and strain! Our Lord never brings into focus the outside actions or the aspect of "desires" (Kaama). In this Nirodha Leelas, doubts contrary to the path of Bhakthi should not be nurtured, in one's mind. In fact "worldly" nature, and true Bhakthi do not go together, as they are opposing to each other! But true Nirodha is not opposing in this path of Bhakthi. Hence, there is nothing "special" as to whether there was a division or not among the Gopis (i.e. not important).

As the Gopis had asked the questions from the "worldly" point of view, Shri Balarama also "comforted" them in the "worldly" way! – by respecting and honouring them too! Our Lord Shri Krishna is always beneficial to women, and "He identifies Himself with their happiness and sorrow, and He (our Lord), who is our beloved is happy!" Although, in their mind, they would never accept this, yet they say that, "it is indeed truthful,l that Shri Krishna is happy, as He has now become the beloved of the women of the city. As He has become our heart's "beloved", perhaps He may get happiness also." This is the purport. (NOTE: THE GOPIS WANTED OUR LORD TO BE ALWAYS HAPPY. THIS WAS THEIR MAIN CONCERN!)

Perhaps, when the "remembrance" comes, He may also become "sorrowful". This is expressed through the following verse.

कच्चित्स्मरति वा बन्धून्पितरं मातरं च सः ।
अपि वा स्मरतेऽस्माकमनुसेवां महाभुजः ॥१०॥

VERSE 10 Meaning: "Is the Lord Shri Krishna, with his long arms, remembering, sometimes at least, His relatives, father, mother and others? Or not? Alternatively is He at least remembering the service (Seva) rendered by us to Him, as per His desire and will?"

श्रीसुबोधिनी–बन्धून् गोपान् गोपीश्च। आवश्यकस्मरणं पृच्छन्ति **पितरं मातरं चे**ति। यद्यपि त्वं स्मरसि, तथापि स कृष्णः स्मरति, न वेति सन्देहः। एवं प्रसङ्गमुक्त्वा स्वस्मरणं सम्भावयन्ति **अपि वा स्मरतेऽस्माकमनुसेवामि**ति। अपेक्षिता सेवा, इच्छानुसारिणी अनुसेवा भवति। **महाभुज** इति क्रियाशक्तिः सर्वापेक्षया महती निरूपिता। अनेन नयने आगमने वा न तस्य काचिच्छङ्का ॥१०॥

यद्यपि भगवत्सूया त्यक्ता, तथापि कालविलम्बात् भवत्येव बुद्धिरन्यथेति पुनस्तासां दोषनिराकरणार्थं निरूपयति **मातरं पितरमिति।**

SRI SUBODHINI: After asking about the remembrance of the relatives, Gopas and Gopis, it is necessary to ask, as to whether the Lord is remembering His father and mother! Hence they ask this question. "Even if you remember your parents, there is still doubt regarding the Lord Shri Krishna Himself, as to whether, He is remembering His parents or not?" In this way, after telling, the Gopis are asking about our Lord's remembrance about themselves. "Is He still remembering the Seva (service) done by us, for Him, as per His desire?" Usually, whatever is desired or necessary is done, as Seva or service, but what is done as "Seva", as per the desire

and will of the one, to whom this service is performed is called as "Anuseva" or the "real Seva".

The Gopis have hailed the Lord, as "of long and great arms" (MAHĀBHUJAHA) – through this, the Lord's power of action (Kriyasakthi) and the "Seva" done for Him, by these Gopis, above every other "Seva" are referred to. This "Seva" is always done, as per the desire and will of our Lord. There is no doubt on this.

Though they have all given up their "jealousy" over our Lord, it is possible, as much time has passed by, that their "intellect" may take a different turn! Hence with a view to remove this "blemish" (of changing their "non-jealous" mind), they are speaking about their mind, through the following verse.

मातरं पितरं भ्रात्रृन्ज्ञातीन्पुत्रान्स्वस्रृरपि ।
यदर्थे जहिम दाशार्ह दुस्त्यजान्स्वजनान्प्रभो ॥११॥

VERSE 11 Meaning: "Oh! Dasaarha! (Lord Vishnu)! Oh Lord of the Universe! For your sake, we have given up, our mother, father, brother, relatives, sons, sisters and our other folk, who are very difficult, indeed to be renounced."

श्रीसुबोधिनी–पञ्चावश्यका:। स्त्रीणां मुख्या माता। भर्तारं परित्यज्येति वक्तव्ये **ज्ञातीनिति** साधारण्येनैव तन्निराकरणमपि कृतम्। भर्तृत्वस्य भगवत्येव स्थापितत्वात्। **'पतीन् पुत्रा'निति** पाठे न कोऽपि सन्देह:। आद्यन्तयो: स्त्रीग्रहणं तासां तदनुरोधो महानिति। सर्वैर्निराक्रियमाणा: तदनुरोधं परित्यज्य भगवान्नेव गृहीत इति **यदर्थे जहिमेत्युक्तम्। दाशार्हेतिसम्बोधनात्** पश्चात्तापेन कथनं वारयति। त्यागो महानिति वक्तुं तान् विशेषयन्ति **दुस्त्यजान् स्वजनानिति।** अन्तर:करणदेहसम्बन्धौ दृढौ निरूपितौ। **प्रभो** इति सम्बोधनं सामर्थ्यस्य विद्यमानत्वात् परित्यागे उपालम्भो युक्त इति बोधितम् ॥११॥

यदर्थमेतन्निरूपणं तमुपालम्भमाहु: **ता न: सद्य: परित्यज्येति।**

SRI SUBODHINI: A householder requires 5 types of materials/persons, and to give them up is indeed very difficult. The first person is one's own mother. As she is the most important of all women, in the household, the "mother" is considered, as the most valuable person. After telling about father and brother, instead of telling about one's husband, here, reference has been made by the Gopis, to their "relatives" – in this way all of them have been "renounced". The reason for not giving the "husbands" name is, that THE GOPIS HAD CONSIDERED OUR LORD ONLY AS THEIR HUSBAND! Hence, they did not consider it necessary to give/use this word.

All these Gopis, having given up everyone, have opted only for our Lord, accepting and regarding Him, as the "highest" of all! That is why, they say that "for whose sake we have given up all of these". Through the addressal of "Dāsaarha" they are indicating that, this "saying" of theirs' is not for expressing "regrets" (over their action of giving up). "OUR RENUNCIATION IS INDEED VERY BIG, BECAUSE THIS IS THE MOST DIFFICULT THING TO GIVE UP VIZ ONE'S OWN "PEOPLE" (SWAJAN)! They also reemphasize the strong bonds of the "inner minds" and the "body" of one's "own" people. "Oh Lord of the Universe!" (Prabho)- this addressal expresses the capacity and power in them. Due to this "power", their "criticizing" Him, is indeed appropriate? They aver! – especially, due to their renunciation!

The "criticism" for which they were ready, is now being spoken, through the next verse.

ता नः सद्यः परित्यज्य गतः संच्छिन्नसौहृदः ।
कथं न तादृशं स्त्रीभिर्न श्रद्धीयेत भाषितम् ॥१२॥

VERSE 12 Meaning: "We are like this (having renounced everyone and everything for His sake). He went away, by giving up and leaving us, very quickly! He broke our love also! But which woman will not get faith in His words – which are always enchanting to one's mind!"

श्रीसुबोधिनी–अन्तःकरणेऽपि परित्यागार्थमाहुः **संच्छिन्नसौहृद** इति। सम्यक् छेदः मरणसमानबाधानामप्युपेक्षणात्। ननु ज्ञायत एव वसुदेवपुत्रो यथाकथञ्चिदत्रागत्य स्थितः, तत् किमिति सर्वपरित्यागेन सेवित इति चेत्, तत्राह **कथं नु तादृशं स्त्रीभिरिति**। युक्त्या यद्यपि त्यक्ष्यतीति निश्चितम्, तथापि हृदयाद्यालम्भनेन यथा विश्वास उत्पद्यते, तथा भाषितं कथं न श्रद्धीयेत। स्त्रियो हि शुद्धभावा न कापट्यं जानन्तीति स्वश्लाघा। अतो वाक्यविश्वासादेवं कृतमिति नास्माकं दोषः। 'सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज' 'कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यती'त्यादिवाक्यानि च शास्त्रदृष्ट्या। **नु** इति वितर्के। कश्चिदेवमप्यस्ति, यो विश्वासं न कुर्यादित्यसम्भावनापि सूचिता ॥१२॥

एवं मात्सर्येण भगवति दोषं सम्भाव्य, साम्प्रतं पुरस्त्रीणां सम्बन्धं करोतीति स्मृत्वा, सुतरामीर्ष्या जाता, ततस्तस्य तद्वैषयिकसुखं मा भवत्विति विचारयन्त्यः पुरस्त्रियोऽपि चेन्निवृत्ता भवेयुः, तदा भवेदिति ता निवर्तयितुं उपालभन्ते **कथं नु गृह्णन्ती**ति।

SRI SUBODHINI: The Lord has done His "renunciation" not only from the "outside" (i.e. only in a "superficial way"!) – but He has given us up, from His "inside" – he has broken our very heartfelt love also! The pangs of broken love is more hard to bear, that death itself! This sorrow is unbearable! We have to understand, as to whether our Lord Shri Krishna, who is the son of Vasudeva, has come here somehow? In fact, He has given up all of us, and he has gone away, after being served by us! If this is so, the Gopis say, that although the Lord had

given us up, how can we ever have faith in His words, which have the quality of instilling faith in Him, in our hearts?" Usually the hearts of women are innocent and pure. Hence these Gopis are not aware of hiding their emotions or have different types of opposite emotions. "We have done all our actions, having faith in our Lord's words, and on the basis of His words. Hence, there is no blame on our part (or a mistake). We have also put our faith on His words, told to us, from the point of view of the scriptures – like His words in the Gita telling the devotees "Oh son of Kunti! Giving up all of your "Dharmas", take refuge in Me only. I am promising you, My devotee will never come to grief or perish". The word "NU" (Oh!) has been given by way of "contesting" (contradicting). They express "surprise" now as to how can anyone not have faith in His words? They have shown, that this "lack of faith" is impossible!

In this way, after "imputing" blemish on the Lord, due to their "fighting" nature (hurt feelings), they get immense "envy", on remembering the relationship of the Lord with the women in the city. Then, they began to think that, the Lord should not get the comfort and happiness from these "city women" also. This will happen only, when they also leave Him! Hence they are advising them to do this, through the next verse.

कथं नु गृह्णन्त्यनवस्थितात्मनो वचः कृतघ्नस्य बुधाः पुरस्त्रियः।
गृह्णन्ति वै चित्रकथस्य सुन्दरस्मितावलोकोच्छ्वसितस्मरातुराः ॥१३॥

VERSE 13 Meaning: "How do these wise and intelligent city women, get faith in the words of our Lord, whose life is not stable in any one object/situation, at any time, and who is also ungrateful? We are indeed surprised at this! Perhaps these women have got faith in Him, due

to His nature of talking beautifully, and also due to our Lord Shri Krishna's, beautiful "look", with a soft smile and most probably, all these actions of our Lord would have made them get the pangs of love, and this "eagerness" might have driven them to get faith in His words!"

श्रीसुबोधिनी–ननु सुखकराणि वाक्यानि सुखं च प्रयच्छन्ति, तत्कथं न विश्वसनीय इति चेत्, तत्राह **अनवस्थितात्मन** इति। न अवस्थिताः एकत्र प्रतिष्ठिताः वेदे लोके वा आत्मानो जीवा यस्य। न हि भगवत्सेवकाः क्वचित्प्रतिष्ठिता भवन्ति। तस्य हि वचनेन तत्सेवकत्वे स्वस्यापि (तथा) भविष्यतीति। अतो भगवदीयानां भगवद्व्यतिरिक्ते प्रतिष्ठितत्वाभावात् ऐहिकाभिलाषिण्यः। **नु** निश्चयेन कथं गृह्णन्ति। ननु प्रतिष्ठिते साधने कृते कथं प्रतिष्ठां न लभन्ते, 'अस्मिन्नेव लोके प्रतितिष्ठति, अमुष्मिन्नेव लोके प्रतितिष्ठति, प्रतितिष्ठन्ति वा, य एता रात्रीरुपयन्ती'त्यादिवाक्यैः कृते कर्मणि कथं प्रतिष्ठां न लभन्त इति चेत्, तत्राह **कृतघ्नस्येति**। स हि कृतमपि हन्ति। अत एवोक्तं 'लोके स्वास्थ्यं तथा वेदे हरिस्तु न करिष्यति। पुष्टिमार्गस्थितो यस्मात् साक्षिणो भवताखिला' इति। नन्वेतन्न जानन्तीति चेत्, तत्राह **बुधा** इति। बुधत्वे हेतुः **पुरस्त्रियः** इति। पुरवासिनो विचक्षणा भवन्तीति। तत्र स्वयमेव वचनग्रहणाग्रहणयोर्दुःखतारतम्यं विचार्य, अग्रहणे महदेव दुःखमिति ग्रहणोपपत्तिमाहुः **गृह्णन्ती**ति। **वै** निश्चयेन नात्र पूर्वपक्षोऽपि। तत्र हेतुत्रयमाहुः। **चित्रकथस्य** कथावैचित्र्यात् वाचा वशीकृता गृह्णन्ति। सुन्दरस्मितावलोकाभ्यां च मनःकायाभ्यां व्यामोहिताः गृह्णन्ति। त्रयाणां कार्यजातमित्याहुः। स्मितावलोकाभ्यामुच्छ्वसितो यः स्मरः मर्यादामुल्लङ्घ्य उद्गतो जातः, तेन आतुराः यथा ज्वरातुरो वैद्यवाक्यं शृणोति। वाक्यात् कटुतिक्तादिकमपि भक्षयति, तद्वदित्यर्थः ।।१३।।

एवं, काश्चित्स्वयं दुःखमनुभूय अज्ञानवशाद्दोषनिवर्तके दोषं सम्भावयन्ति, तासां निषेधार्थमन्या आहुः **किं नस्तत्कथया गोप्य** इति।

SRI SUBODHINI: Of course, it is true, that the words of loving nature and happiness, do confer "happiness" to the hearer. How can one not get faith in such

words? (of the Lord). On this, the Gopis say, that the Lord's "life and behaviour" is not established, either in this world, or in the "Vedas" in one place (i.e. He is not stable in one place). It is the same fate of His devotees also – as the true devotee of our Lord is not established in any place! How come? It is due to the words of our Lord and due to the "service" (Seva) rendered to Him, a devotee also becomes like the Lord Himself. Hence, he who belongs to our Lord (Bhagawadiya), never seeks to get established in anyone else, than our Lord. Due to this, being fond of our Lord only (and none else), the Gopis are indulging in an aggressive "dialogue" (contradictive nature) and they say, "How can anyone accept the Lord, who is of such a nature?" In fact these Gopis had completed their spiritual "efforts" properly! Then how come, they could not attain the goal of being established in one place/in one goal?

It has been said in the scriptures, at various places that, "In this world only, he gets established"; "or in these various worlds he gets established"; etc. As per these saying, how come these Gopis have not been "established", although they have done the necessary "actions" (Karma). If it is told like this, then, they say that the Lord is "ungrateful (KRITAGHNAHA)". "He has forgotten all the good Seva done to Him". Hence only, it has been said that, "The Lord does not establish a devotee in this "world" or in the "Vedas". As He is keen to get the devotee established in this path of grace, through His grace. The devotee on his part should always be only a "witness" to whatever may happen, treating everything as being done by our Lord, through His grace, for "his" good only." i.e. Any failure or difficulty being faced in the world, should be regarded by the devotee,

as happening due to the grace of our Lord. If it is told, that these ladies of the city have not understood these principles,, then the Gopis answer that, "This is not so. These ladies staying in the city are intelligent and knowledgeable! Hence will they not be able to decide, whether they should go by the words of our Lord? By comparing the sorrow, which one may experience in accepting the words of our Lord or not accepting them, these ladies have decided to accept the words of our Lord, as they had realized that, if they do not accept His words, then, they will have to confront a greater sorrow! These Gopis, now, give 3 reasons for this acceptance, by the ladies of the city, of our Lord's words. (1) Through the beauty of the story itself, they came under the control of our Lord's words, and through this, they accepted His words. (2) His beautiful smile and (3) through His gracious and loving "looks". Through, all these three, the city ladies were "infatuated" in their body and mind, and due to this also, they accepted the Lord's "words". In this way, the entire event occurred due to the above three reasons. The Gopis further say, that, through "His smile and looks", they broke the discipline in their orderly lives (Maryada) and got "infatuated" with love for our Lord. This made them very eager to have our Lord with them – like a patient, with high fever, accepts even the most bitter medicine from a physician – in the same way, these ladies also have accepted the words of our Lord!

In this way, after undergoing endless sorrow, through "ignorance" (Ajnāna), the Gopis, impute "blemish", on the Lord, who is the real remover of the sorrows of everyone! They say, that the Lord has given them this sorrow! Hence with a view to negate this "non happen-

ing" (that the Lord will never come back), they now say that "let us not discuss about Him"- through the next verse.

किं नस्तत्कथया गोप्यः कथाः कथयतापराः ।
यात्यस्माभिर्विना कालो यदि तस्य तथैव नः ॥१४॥

VERSE 14 Meaning: "Oh Gopis! What benefit will we have, by telling about His stories? Please tell some other stories! (i.e. not about our Lord). If He is able to spend His time without us, then our time also is being wasted without Him!"

श्रीसुबोधिनी–हे गोपस्य स्त्रियः, पामर्यः, तत्कथया नः किम्। भक्तिनिरोधमुक्तीनां दोषोत्पत्तौ प्रयोजकत्वाभावात् सुतरां दोषजनकत्वाच्च तत्कथया नः कोऽपि नोपकारः। भक्तिमार्गे प्रतिबन्धान् दूरीकृत्य स्नेहेन भगवद्भजनं कृतं स्यात्। निरोधे तु क्षणमात्रमपि भगवददर्शने देहेन्द्रियादिकमपि त्यक्तं स्यात्। मुक्तौ वैषम्यग्रहणं न स्यात्। अतो दोषाणामनिवृत्तत्वात् गुणानां चाभावात् तत्कथया नः किम्। ननु कथापि श्रोतव्या, वक्तव्या वा, कथारसावेशादिति चेत्, तत्राहुः **कथाः कथयतापरा** इति। यासु न दोषोत्पत्तिः। **ननु** कथमेवमौदासीन्यं कर्तुं शक्यम्, तत्राह **यात्यस्माभिर्विना काल** इति। पारमार्थिकप्रयोजनाभावात् लौकिकप्रयोजनार्थं भगवानपेक्ष्यः। तत्रोभयोः विषयता भोक्तृत्वं च। एवं सति अस्माभिर्विना यदि तस्य कालो गच्छति, तदास्माकमपि तं विना गच्छत्येव। नहि वयं मृताः। येन विना यस्य न निर्वाहः, स उपालम्भ्यो भवति। तदा न दोषः शास्त्रे, लोकेऽपि न विगानम्। यथा प्राणात्यये सर्वविषयपरिग्रहस्य। न हि म्रियमाणः निषिद्धादपि जलमन्नं वा गृह्णन् प्रत्यवैति। तथा भगवता विना चेदस्मत्प्राणा गच्छेयुः, तदोपालम्भो निर्दुष्टः। अन्यथा दोष एव स्यात्। उदासीनोपालम्भवत्। अथ भजनानुरूपेण भजनम्, तद्भगवति नास्त्येव। अस्माभिर्विनैव तस्य कालो गच्छतीति। अतः स्वस्य तथाधिकारे भगवच्छास्त्रप्रामाण्ये भगवानेव समागच्छेत्, अप्रामाण्ये तु मरणमेव स्यात्। उभयमपि नास्तीति वृथोपालम्भो न कर्तव्य इत्यर्थः।

उभयविधा अप्येताः मूर्च्छापर्यन्तव्यापारयुक्ताः। अतो दुःखात्प्रथमा वदन्ति, मरणाभावाच्च परा निषेधन्ति ॥१४॥

ततो मरणपर्यन्तं पीडिताः भगवदिच्छया अन्तस्तापं बहिःकृतवत्य इत्याह **इति प्रहसितमिति।**

SRI SUBODHINI: "Oh Gopis, who are the foolish wives of the Gopas! What is there for us by recanting His stories! As Nirodha through Bhakthi and liberation are not possible, and as His stories, originate in us, the "blemish" of our deep attachment to Him – hence through "His' stories we are not going to attain any benefits". IN THE THIS PATH OF BAHKTHI, AFTER REMOVING THE OBSTRUCTIONS, ONE SHOULD WORSHIP OUR LORD WITH LOVE. THEN ONLY THE GRACE OF OUR LORD WILL FLOW. IN TRUE STATE OF "NIRODHA" (PURE AND TOTAL BHAKTHI TO OUR LORD) EVEN IF A "SECOND" PASSES BY WITHOUT THE "DARSAN" OF OUR LORD, THEN THE BODY AND THE SENSES OF A TRUE BHAKTHA (DEVOTEE) WILL BE GIVEN UP! In the state of liberation, there is no contradiction.

The Gopis say, "through His stories, we are not able to remove our "blemish", and the rise of good qualities also does not take place. Due to this, what is the use of His stories? If you tell me that, the "stories" have to be heard and also told, as the "ingress of bliss" (joy and Aananda) takes place due to the holy stories of our Lord, even then, please tell us "other" stories, so that there is no rise of blemish through them." On this, she further says, "Although there is no spiritual benefit, even for the sake of the "worldly" (material) benefits, there is the need of our Lord for us. In this, both of us are interested in the "worldly" matters, and the sense of "enjoyment", on both

the sides, is present. Though this is the truth, if the Lord is able to spend His time without us, then, our time, anyway gets spent without Him! We are not yet dead! If someone is unable to live without a particular "another", then the former is bound to be laughed at! There is no blemish attached to this, from the scriptures, nor there will be condemnation in the world. Like when one dies, there is no attachment to any object or a dying person, is not prohibited from accepting polluted water or food! HENCE, DUE TO THE SEPARATION FROM OUR LORD, IF OUR DEATH ITSELF CAN TAKE PLACE, THEN "CONDEMNATION" OF OUR LORD IS WITHOUT ANY BLEMISH.

Our Lord does not respond or worship us, as per our own worship of Him i.e. not similar! He can very easily spend His time, without us! Hence, as per the scriptures, the Lord has to come to us by Himself, as per our own "deserving" nature – this is not so (as everything is decided by the Lord only) or for that matter, in the absence of this "evidence" (of the scriptures) one will die only! Both do not take place, or both are not true. Hence, no one should "condemn" the Lord wastefully (i.e. without rhyme or reason). In this way, there were two types of Gopis. (1) Who saw "blemish" in our Lord and (2) who stoutly defended the Lord as "blemish free"! Hence both of these types, due to sorrow and the absence of "death" (due to separation from our Lord) respectively "condemn" and "defend" the Lord!

Then, they began to manifest their devotion and love for our Lord, which would last till their death, through bringing out their inner sorrow. This is being described through the next verse.

इति प्रहसितं शौरेर्जल्पितं चारुवीक्षितम् ।
गतिं प्रेमपरिष्वङ्गं स्मरन्त्यो मुमुहुः स्त्रियः ॥१५॥

VERSE 15 Meaning: "In this way, the Gopis became unconscious by remembering our Lord's smile, speaking, beautiful looks, gait, His embracing them with intense love and His Leelas."

श्रीसुबोधिनी–प्रहसितमान्तरम्। बहिर्व्यामोहकम्। **शौरेरिति** सामर्थ्यमुक्तम्। **जल्पितं वाचनिकम्। चारुवीक्षितमैन्द्रियकम्।** कायिकं द्विविधमप्याह **गतिं प्रेमपरिष्वङ्गमिति**। एवं पञ्चाङ्गं भगवन्तं स्मरन्त्यः मोहं मूर्च्छां प्राप्ताः ॥१५॥

मरणे तु सम्भाविते भगवानेवागच्छेत्, सायुज्यं च दद्यात्, तदभावात् बलभद्रेण सान्त्वनं कृतमित्याह **सङ्कर्षण** इति।

SRI SUBODHINI: His smiles, manifests His inner attitude of love (Rati). It also infatuates the Gopis in the "outside". The word "Sauri" (valorous) has been used, to denote the Lord's omnipotency! His "speech" is through His sweet words; the "beautiful look", which He gives is connected with the senses. His gait and embracing them with love are made by His "body". In this way, remembering the Lord of these "5 parts", the Gopis become unconscious."

If there was the possibility of their "death", then our Lord Himself would have come and blessed them with the liberation of "Saayujya" (oneness with the Lord). This did not take place, as Shri Balarama had come now to Vraja, with the full "ingress" of our Lord into Him and comforted them. This is being explained through the next verse.

सङ्कर्षणास्ताः कृष्णस्य संदेशैर्हृदयङ्गमैः ।
सान्त्वयामास भगवान्नानानुनयकोविदः ॥१६॥

VERSE 16 Meaning: "Our Lord Shri Sankarshana, who is an adept in giving "comfort" in many ways, now began to give them, solace and comfort, by telling them about the heartfelt messages for them, from our Lord Shri Krishna."

श्रीसुबोधिनी–ताः पूर्वं निरुद्धाः अपहतशोकाश्च। पुनरुत्पन्ने दोषे उद्धववत् ततोऽपि विशेषप्रकारेण सान्त्वयामास। यतो भगवान् नानाप्रकारानुनये कोविदश्च। यथैव ताः सान्त्विता भवन्ति, तथैव कृताः ॥१६॥

सान्त्वनार्थमेव ह्ययं गतः, वाक्यमात्रेण सान्त्वनं न भवतीति वसन्तसमये तत्रैव स्थितश्चेत्याह **द्वौ मासौ तत्र चावात्सीदिति**।

SRI SUBODHINI: The Gopis had already attained Nirodha, and had also got rid of their sorrow also. Then, when they once again got "blemish' in them, our Lord Shri Balarama, gave them comfort and solace, like Uddhava did before. (In fact, better than him). Lord Sankarshana (nee Shri Balarama) is very proficient in giving "comfort and peace of mind" in a disciplined and orderly way! He did this "comforting", so that, the Gopis will become peaceful and cheerful.

In fact, Shri Balarama had come to Vraja only with a view to "comfort them". As "comforting" them is not possible only by just "words" spoken, once, Shri Balarama stayed at Vraja for 2 months, as it was the spring season.

द्वौ मासौ तत्र चावात्सीन्मधुं माधवमेव च ।
रामाः क्षपासु भगवान्गोपीनां रतिमावहन् ॥१७॥

VERSE 17 Meaning: "Our Lord Shri Balarama stayed there at Vraja during the two months of Chaitra and Vaisakha, increasing the love of the Gopis, for our Lord, during the nights."

श्रीसुबोधिनी–स हि बहुकालं यत्र क्वचित्तिष्ठति, तत्रापि स्थितः। **मधुं माधवमेव चे**ति। वसन्त एव कामकृता पीडा महतीति। तस्मिन् विद्यमाने कामो न पीडयतीति। भगवान् उद्धवद्वारा अलौकिकसमाधानं कृत्वा लौकिकन्यायेन बलभद्रद्वारा कृतवानिति। रामोपि रतिवर्धनः। क्षपासु भगवद्रूपो भूत्वा गोपीनां रतिमावहन् स्वयमपि रेमे इत्यग्रेण सम्बन्धः। **अवात्सीदि**ति पूर्वेण वा। चकारात् स वसन्तो मासत्रयात्मक इति ज्ञातव्यम् ॥१७॥

अन्यार्थमेव चेद्गच्छेत्, तदा लोके अनौचित्यं भवतीति भगवदिच्छया स्वयमपि रतिं कृतवानित्याह **पूर्णचन्द्रकलामृष्ट** इति।

SRI SUBODHINI: Shri Balarama always stayed in one place for more time, whenever he went to a particular place. Hence, here also, He stayed for two months at Vraja, during Chaitra and Vaisakha. During the spring season only, the Leelas of love become prominent. But when Shri Balarama was present "cupid", could not create any problem.

Our Lord had ensured, through supernatural methods, the "comforting" of the Gopis. Now, our Lord Shri Krishna, through His own "ingress" into Shri Balarama, and "worldly" ways, ensured the "comforting" of the Gopis. Lord Shri Balarama also could cause the rise of "bliss". In the nights, Shri Balarama had the Divine form of our Lord Shri Krishna, and enacted His Divine Leelas accepting the loving and blissful devotion of the Gopis. The word "Cha" (and), used here, denotes that the spring season extended for 3 months, from the month of Phalgun.

If He were to go to comfort others, then in this world, a sense of "inappropriateness" will be felt, as He is the eldest (to our Lord). Hence,only through the will

and desire of our Lord, He enacted His Divine Leelas, and this is referred to in the following verse.

पूर्णचन्द्रकलामृष्टे कौमुदीगन्धवायुना ।
यमुनोपवने रेमे सेविते स्त्रीगणैर्वृतः ॥१८॥

VERSE 18 Meaning: "Lord Shri Balarama enacted His Divine Leelas with these Gopis in the smaller forests situated near the Yamuna river, which was seen resplendent with the rays of the full moon, and served by the wind blowing over the Kumuda flowers."

श्रीसुबोधिनी–तत्पतिसम्बन्धे या न विरुध्यन्ते, **ता बलभद्रेणापि** न विरुध्यन्त एव। अनेन सर्वत्र भगवद्धर्मेषु भगवत्सिद्ध्यर्थं साक्षान्निर्लेपे सम्बन्धाभावात् **अनुकल्पाः** कृता इति सूचितम्। अनुकल्पोऽपि सानुभाव एव भवति; न तु निरनुभाव इति यमुनाकर्षणं वरुणादिसम्माननं च निरूपयिष्यति। त्याज्य एव देहादिरिति। यथा वस्त्रपावनार्थं जलं वस्त्रे प्रक्षिप्यते, तथा एताः भगवद्धर्मे प्रक्षिप्ताः। रमणे साधनान्याह। पूर्णचन्द्रकलाभिः मृष्टे उज्ज्वले **यमुनोपवन** इति। वनं नदी च रसपोषके। अपेक्षितो वायुरिति देशं निरूप्य निरूपयति **कौमुदीगन्धवायुने**ति। कुमुदसम्बन्धिनो कौमुदी नदी तत्सम्बन्धिगन्धयुक्तेन वायुना सेविते। कौमुदी ज्योत्स्ना वा। गन्धश्च। उभयसहितेन वायुना सेवितत्वादेव मन्दत्वम्। इदं रमणं पुष्पावचयादिरूपम्। **बहिरिति** ज्ञापयितुं **स्त्रीगणैर्वृत** इत्युक्तम्। गणशः सर्वविधा एव स्त्रियस्तत्र सन्तीति ज्ञापितम् ॥१८॥

तस्यानुभावमाह **वरुणप्रेषितेति।**

SRI SUBODHINI: These Gopis, as they had no opposition from their own husbands, now felt no opposition with these Leelas performed with Shri Balarama. This indicated that, now, everywhere, as it happened earlier, all the comforts and conveniences which occurred for our Lord, with a view to please Him, were now in full manifestation, like the full moon and all other

materials! The Divine unpolluted materials cannot be used by Shri Balarama. Hence here the Gopis, and Shri Balarama symbolized our Lord only i.e. like our Lord had "ingressed" into Shri Balarama, in the same way, in all the "materials" also, our Lord now got "ingressed", and everything is now made "appropriate" for our Lord's use. What is made "new" here also reflected the power and capacity of our Lord e.g. like the representative of a king, though not a king by himself, enjoys the power and comforts of the king!

Thus, the attraction of Yamuna river and the "respect" of Varuna and others, will be decribed. The bodies etc. have to be given up eventually, like the clothes are purified by putting them in water! Here all these "bodies" have been put, for purifying in the water of our Lord's "virtues and qualities"!

A description of the "surroundings" is being given at the time of this Divine Leela. There was the full moon, and the rays of the moon made the waters of the Yamuna river very brilliant and sparkling! In the small beautiful forests of this river, where the bliss of our Lord can be easily conferred, the presence of a cool breeze is referred to – fragrant with the Kumud flowers of the river! The wind was cool, soft and fragrant. In the enactment of this Divine Leela, it is said, along with the fragrant flowers, Shri Balarama was surrounded by these Gopis of all types.

The great power and prowess of Shri Balarama is being described through the next verse:

वरुणप्रेषिता देवी वारुणी वृक्षकोटरात् ।
पतन्ती तद्वनं सर्वं स्वगन्धेनाध्यवासयत् ॥१९॥

VERSE 19 Meaning: "The Vaaruni Goddess, sent by the celestial deity Varuna, now made the entire forest, trees and surrounding very fragrant, through the flow of fragrance from the crevices and holes of the trees."

श्रीसुबोधिनी–वारुणी काचिल्लक्ष्म्या सह अमृतमथने उत्पन्ना सा अधिष्ठात्री देवता सर्ववृक्षेषु तिष्ठति। सा दैत्येभ्यो दत्तेति दैत्यराजाधीना सा यस्मिन्नेव वृक्षे अधितिष्ठति, तत एव मधुधारा उत्पद्यते। **सङ्कर्षणश्च तामसी भगवन्मूर्तिः।** मधुना सम्प्रीतो भवतीति दैत्यराजेन वरुणेनाज्ञप्ता देवतात्वात् यथासुखं यथाभिलषितगन्धरसरूपा पतति। अतो वृक्षकोटरात्पतन्ती सर्वमेव तद्वनं स्वगन्धेन अध्यवासयत्। यथा स गन्धः सर्वव्यामोहको भवति। ॥१९॥

अत एव गन्धेनैव वशीकृतो बलभद्रः पपावित्याह **तद्गन्धं मधुधाराया** इति।

SRI SUBODHINI: The "Vaaruni" substance had also got originated along with Goddess Laxmi, when the ocean of milk was churned for getting the "nectar" (Amrut). The presiding deity of this stays in the trees. She was given as a gift to the demons and through this, she came under the control of the demon king. Whichever tree, she comes to occupy, then, from that particular tree, there is a flow of "honey". Lord Sankarshana had now the "form of Tamas", and He will be satisfied with this "honey". Hence, after getting the "order" from Varuna, the king of the demons, this deity began to cause the flow of comforting and fragrant "Rasa" (honey) from the holes of the trees, and this "fragrance" enveloped the entire area and began to infatuate everyone too.

Infatuated through the "fragrance", Shri Balarama drank it. This is being explained below.

तद्गन्धं मधुधाराया वायुनोपहृतं बलः ।
आघ्रायोपगतस्तत्र ललनाभिः समं पपौ ॥२०॥

VERSE 20 Meaning: "Wafted by the soft breeze and getting this "fragrance", Shri Balarama came there, drank this honey along with all these Gopis."

श्रीसुबोधिनी–तत्सर्ववनव्याप्तम्। **वायुनोपहृतमिति** दूरेपि क्रीडन् आघ्रायोपगतः। उभयेषां पूर्णरमणे भगवत्स्मरणेन कदाचित्सङ्कोचः स्यात्, रसो वा नोत्पद्येत, अत एतदर्थं ललनाभिः समं पपौ ॥२०॥

ततो गतक्लेशास्ताः रतिपोषिका जाता इति वक्तुं तासां गानमाह **उपगीयमौनचरित** इति।

SRI SUBODHINI: This "fragrance" had enveloped the entire forest - as it was taken everywhere by the wind. Shri Balarama and others were playing far away – but getting the "fragrance" through the air, they came to it's originating place. Shri Balarama did not drink this alone, but the Gopis also drank this. Our Lord did not want them to know that it was he, who had really ingressed into Shri Balarama i.e. if the Gopis came to know of this, they may feel a little bashful after having enacted their Divine Leelas with Shri Balarama! The Lord never wanted the Gopis to become unhappy, in any way, at any time, as they were fully devoted to Him, having given up everything for His sake!

Later, when the "blissful love" began to get expressed, without any difficulty – to describe this, their "singing" is being described through the next verse.

उपगीयमानचरितो वनिताभिर्हलायुधः ।
वनेषु व्यचरत्क्षीबो मदविह्वललोचनः ॥२१॥

VERSE 21 Meaning: "These Gopis were singing

the praise of our Lord and their eyes were expressing "bliss" through their love for our Lord – Shri Balarama, accompanied by these Gopis began to go around in the forests!"

श्रीसुबोधिनी–उपगीयमानं चरितं यस्येति। तस्मिन् रुचिरुक्ता। यतो **वनिताः** वनमिताः इति। **हलायुध** इति तस्यापि विचाराभाव उक्तः। किञ्च। क्षीबो मत्तः। अनेन विचाराभावः सम्यक् निरूपितः। मदेन विह्वले लोचने यस्येति लोकान् पश्यन्नपि न पश्यतीत्युक्तम् ॥२१॥

एवमवस्थापन्नस्य आधिदैविकं रूपं प्रकटीभूतमिति ज्ञापयितुं वर्णयति **स्रग्व्येककुण्डलो मत्त** इति।

SRI SUBODHINI: By singing the glories of our Lord, the Gopis were expressing their love. Shri Balarama had His "plough" weapon with Him and due to this, despite being in the forest, they were not afraid at all! The "honey" imbibed by them also made them "intoxicated" – thus showing the absence of anxiety. They could not see things properly as their eyes were expressing great love for our Lord.

Now the "Divine form" got manifested, due to this situation. With a view to explain this, the following verse is given.

स्रग्व्येककुण्डलो मत्तो वैजयन्त्या च मालया ।
बिभ्रत्स्मितमुखाम्भोजं स्वेदप्रालेयरूषितम् ॥२२॥

VERSE 22 Meaning: "How is our Shri Balarama! In His neck there was the Vyjayanti garland! In one ear only, there is the earring! He is fully intoxicated! His lotus like face, with a soft smile, was looking brilliant! He looked as though He was looking beautiful, covered through the snow white perspiration, resembling the ice drops of the great deluge."

श्रीसुबोधिनी–चत्वारि विशेषणानि चतुर्मूर्तित्वसम्पत्तये निरूपितानि। **स्रग्वी** पुष्पमालापरिवीताङ्गः, एकमेव कुण्डलं यस्य। सङ्कर्षणस्य तदसाधारणं चिह्नम्। योग एव, न साङ्ख्यमिति। मत्तः स्वभावतः। वैजयन्त्या नवरत्नखचितया आपादलम्बिन्या मालया स हसितमुखाम्बुजं श्वेतमुखकमलं बिभ्रत्। स्वेदरूपाः प्रालेयाः हिमकरणाः। तेन रूषितमिति। अनेन श्रमः सहज एव शोभाकरः, न तु क्लेशजनित इति सूचितम्। ते प्रस्वेदकणाः न शीतला भवन्तीति ॥२२॥

तर्हि स्वरूपनाश एव वारुण्या जात इत्याशङ्क्य, तथा प्रतीतवन्त देवमपि नाशयतीति ज्ञापयितुं यमुनां तथा मन्यमानां निग्रहं चिकीर्षुराकारितवानित्याह **स आजुहावेति।**

SRI SUBODHINI: In this verse, with a view to emphasize our Lord's "four fold form", four "attitudes" have been specifically referred to. The flower-garland adorned Him. He had only one earring. This is the extraordinary sign and symbol of Lord Sankarshana – as in this Divine form only the "power of action" (Kriyasakthi) is present and not the power of Jnāna (Sankhya power). Through His very nature, He is "intoxicated". His Vyjayanti garland, was seen from His head to toe, studded with the 9 precious gems – This garland was strewn with white lotus flowers – looked as though the perspiration resembled the white ice drops which are seen only during the great deluge (Mahaapralaya). This also indicates that "love" is always beautifying, and does not give any difficulty. The perspiration drops, here mentioned were not cool either!

Thus, "intoxicated", it is indicated, that this "Vaaruni" honey had destroyed the real Divine form and also makes one not see the "divinity" in others. With a view to make us understand this, Shri Balarama, with a view to destroy

Yamuna river, called out of her! This is being described in the next verse.

स आजुहाव यमुनां जलक्रीडार्थमीश्वरः ।
निजं वाक्यमनादृत्य मत्त इत्यापगां बलः ।
अनागतां हलाग्रेण कुपितो विचकर्ष ह ॥२३॥

VERSE 23 Meaning: "The Lord Shri Balarama, who was omnipotent, called Yamuna river for the sake of playing in water. When He saw that Yamuna did not come, disrespecting His words, the intoxicated and angry Shri Balarama began to pull the river through the front portion of His "plough" weapon!"

श्रीसुबोधिनी–केवलं निग्रहार्थमाकारणे सुतरां मत्तता भवतीति यत्रैव पीत्वा तिष्ठति, तत्रैव जलक्रीडा कर्तव्येति जलक्रीडार्थमित्युक्तम्। नन्वेवं कृतेऽपि मत्तता भवत्येव, नहीश्वरमर्यादया स्थापिता नद्यः क्वचिदायान्ति, आगता वा कथं न मर्यादाभङ्गं कुर्युः, तत्राह **ईश्वर** इति। न हि स्वार्थमेव मर्यादा भवति, अन्यथा क्रीडार्थं जगन्निर्माणमिति पक्षो न स्यात्। नहीश्वरः ईशितव्यमुपसर्पति। ततो यमुनया विचारितम्, मत्तोऽयम्, मत्त एव अविचार्यैवाकारयतीति बलवाक्यमनादृत्य, आपगां नदीं अनागतां हलाग्रेण विचकर्ष। हलस्याप्याधिदैविकत्वात् देवतासहितां नदीं कूलेऽपि निम्नभावं सम्पाद्य, कुल्यामार्गेण नीतवान्। **तदा** देवतासहितं जलं स्वभावमार्गेणागच्छत् तेनैव मार्गेण गन्तुं प्रवृत्तम् ॥२३॥

एतदपि मत्तकार्यमेवेत्याशङ्क्य ज्ञानपूर्वकं तथाकरणमित्याह **पापे त्वं मामवज्ञाये**ति।

SRI SUBODHINI: Shri Balarama called out to Yamuna, for the purpose of playing in water. The reason for this is being told that, if He had called out to her only for the sake of "destroying" her, then we could conclude that Shri Balarama had become really and terribly intoxicated. In view of this, when He stopped at some

place, after imbibing this "honey", there, He desired to play His "water games". But even by telling like this, the aspect of "intoxication" is coming to play! The rivers, which have been established through the "order" of God almighty, do not come anywhere, just by calling out to them! If they were to respond, then the "order" of our Lord, would be violated. A question may be asked, as to what is the harm in this? The one, who has now called out to Yamuna is also the Ishwara – the Lord of the Universe! But the "orderly fashioning of things" (Maryada) is not there only for the sake of Ishwara. If our Lord's "Leelas" were to occur only through "order and Maryada", then we cannot regard this world as being made by the Lord for His "play"! Ishwara does not "pull" His own nature of being Ishwara! Here in this case, on being summoned, Yamuna thought that "Shri Balarama is intoxicated! He, who is intoxicated only will call out without even thinking deeply about this. Hence Yamuna disregarded the words of Shri Balarama. She did not come.

When Shri Balarama saw, that she did not come, He, then, began to pull her, through the front portion of His "plough". As this "plough" was Divine in character, it brought the river, along with it's presiding deity, from it's bottom level, and the river came along this way.

That "this action" also is of an "intoxicated" person. If anyone gets a doubt on this, it is said, that this has been done only through "full knowledge". This is being described through the following verse.

पापे त्वं मामवज्ञाय यन्नायासि मयाहुता ।
नेष्ये त्वां लाङ्गलाग्रेण शतधा कामचारिणीम् ॥२४॥

VERSE 24 Meaning: "Shri Balarama told, "Hey! The sinning one! Despite my calling you, you have not come, being disrespectful to Me! I will cut you, who behaves as per your own will, into 100 parts, through the tip of my "plough" weapon!"

श्रीसुबोधिनी–मयाहुता आहूता। अथवा। यस्मात्त्वं मामवज्ञाय नागता अतो मया हुता यथा हुता दग्धा भवति, एवं शुष्केत्यर्थः। न केवलं शुष्कमात्रं निग्रहः, किन्तु अगृहामपि करिष्यामि, यतो वृष्टिजलेनापि लोका नदीत्वं न मंस्यन्त इति तदाह **नेष्ये त्वां लाङ्गलाग्रेणेति**। यथा केदारेण सिक्तं जलं गच्छति ईश्वरवचनोल्लङ्घने महत्पापम्, पापे च दण्डादिकं न दोषायेति **पाप** इति सम्बोधनम्। तस्या अपराधमाह **कामवारिणीमिति** ॥२४॥

इयं न तस्य प्रतिज्ञा, किन्तु निर्भर्त्सनमात्रमित्याह **एवं निर्भर्त्सितेति**।

SRI SUBODHINI: The words "MAYAHUTA" has two meanings. Firstly "MAYA AAHUTA" meaning "I have called you". Secondly "Through which reason, you have insulted Me, and have also not come despite being called, due to the same reason. I have burnt you, through which you will become "dry". Not only will I make you completely dry, but also make you "homeless". In this event, even if the rain water falls on you, no one will hail you as a river any more! I will make you into countless small parts, through the tip of my plough weapon! In this way, you will become dry. It is a great sin to break the words of Ishwara and there is no "blemish" in giving "punishment" to a sinner!" That is way, Shri Balarama has called her as "Papee" (sinner). The word "Kaamacharini" is used to indicate her "blemish or offence" i.e. "It is an offence on your part, that without obeying or respecting My order, disrespecting

your elders, you have indulged in the action, as per your will and mind only."

This sort of "saying" from Shri Balarama is not a "vow" taken by Him, but only an "outburst" of His anger. This is being explained through the next verse.

एवं निर्भर्त्सिता भीता यमुना यदुनन्दनम् ।
उवाच चकिता वाचं पतिता पादयोर्नृप ॥२५॥

VERSE 25 Meaning: "On seeing this type of "outburst", Yamuna got afraid, but got into a state of utter surprise! Oh king! She now fell at the feet of Shri Balarama, and began to speak."

श्रीसुबोधिनी–आकर्षणसामर्थ्यं दर्शनादेव ज्ञातवती। सत्यमेव करिष्यतीति। ततो भीता। **यदुनन्दनं** भक्तकृपालुम्। **चकिता** आश्चर्ययुक्ता सती प्रवाहस्थानात् दूरे नीता उवाच। **पादयो पतितेति** अपराधक्षमापनार्थम्। **नृपेति** सम्बोधनं परिज्ञानार्थम्। अल्पो न विश्वसतीति ॥२५॥

तस्याः प्रार्थनामाह **राम रामेति**।

SRI SUBODHINI: On seeing the nature of Shri Balarama, which was exhibiting great attraction and capacity, Yamuna understood that Shri Balarama may end up doing what He had just told her! Hence she got fear. The name of Shri Balarama has been given as "Yadunandana", and the purport of this is that "Oh Lord! You are full of grace to your devotees, and You always are compassionate to them!" But she got utter surprise, as she was dragged very far away, from her usual "flowing" area and place! In view of this, she fell at His feet, and began to seek His pardon for the "offence" committed by her! The word "Nripa" (Oh king) has been used, to denote the full knowledge about the glory and greatness of Shri

Balarama i.e. I am not having petty and small faith only as I have impregnable faith in You."

Yamuna's prayer is given in the following verse.

राम राम महाबाहो न जाने तव पौरुषम् ।
यस्यैकांशेन विधृता जगती जगतः पते ॥२६॥

VERSE 26 Meaning: "Oh Rāma! Oh great warrior Rāma! I have not known your great glory and prowess! Oh Lord of the Universe! You have held, in a very small part of your self, this entire Unvierse!"

श्रीसुबोधिनी–आदरे वीप्सा। तेनावज्ञा परिहृता। **महाबाहो** इति स्वज्ञातं भगवत्सामर्थ्यमाह। तज्ज्ञानं सामान्यत एव विशेषतो न जानामीत्याह **न जाने तव पौरुषमिति**। वस्तुतस्त्वं महाबाहुः। अहं परं न जान इति वा। ज्ञात्वैवापराधशान्त्यर्थं तथा वदतीत्याशङ्क्यायामाह **यस्यैकांशेनेति**। माहात्म्यं हि दृष्टं जानाति। नदी पुनः भूम्या एकदेशे भवति। 'भूमिरेव पञ्चाशत्कोटिविस्तीर्णा यस्य एकदेशेन विधृता भवति भूमण्डलं सर्षपायति यस्य मूर्ध्नी'ति वाक्यात्। तस्मादज्ञात्वा कृतोऽपराध इति क्षमा कर्तव्येति भावः। नन्वज्ञात्वा कृतेऽप्यपराधे दण्डो लोके दृष्ट इति चेत्, तत्राह **जगतः पत** इति। उदासीनव्यवस्थेयम्। पतिस्त्वज्ञानकृते न दण्डं करोति ॥२६॥

ननु ज्ञायत एवं संकर्षणो महानिति सर्वशास्त्रसिद्धम्, तत्कथमज्ञानमिति चेत्, तत्राह **परं भावं भगवत, इति।**

SRI SUBODHINI: "Rāma", "Rāma" – in this way, Yamuna has called out to our Lord, with great respect, repeatedly! Through the word "MAHAABĀHO" (great warrior), it is denoted that, "I have spoken about your glory and, potency only as per my understanding. I do not have any more "special knowledge". Hence she has said clearly that, "NA JAANE TAVA POURUSHAM" – I do not know your prowess at all – "You are really a great warrior! But I am unable to understand your

glory and powers. If Shri Balarama were to ask her, "If you do not know, then for the forgiving of your offence, why have you fallen on My feet? Answering this, she says that, "I know your glory, of the vast dimension of crores of areas and miles is held by you, in your head! My river is in a corner of one place only! Hence I have not understood your glory fully. Hence please forgive my "offence" done due to my ignorance! If Shri Balarama were to say that, in this world, usually, punishment is given even to those, who commit offences, through ignorance, Yamuna replies that, "You are the Lord of this Universe. The Lord does not punish those offences, committed through ignorance."

If it is told, that Lord Sankarshana is glorious and great, as per the scriptures and everyone is aware of this fact, then how come Yamuna got this "ignorance" (Ajnāna)? The answer is given through the next verse.

परं भावं भगवतो भगवन्मामजानतीम् ।
मोक्तुमर्हसि विश्वात्मन्प्रपन्नां भक्तवत्सल ॥२७॥

VERSE 27 Meaning: "Oh! The Divine Aatma of this Universe! Oh! Bhagawan! You are also fond of and loving to your devotees! Hence, being unaware of your (Lord's) glory and greatness, I have surrendered to You! I deserve to be left unharmed and fully protected by You!"

श्रीसुबोधिनी–त्वयि मनुष्यभाव एव आधिभौतिकभावो वा लोकसिद्धः, न तु परो भावः। यथा भगवति कृष्णे। स एवात्राविष्ट इति न कोऽपि जानाति। अतः परं भावं साक्षागवतस्ते अजानतीं मां मोक्तुमर्हसि। **भगवन्निति** सम्बोधनात् इदानीं ज्ञातमिति नाग्रे अपराधः सम्भविष्यतीति सूचितम्। जातेऽप्यपराधे क्षमा कर्तव्येति सम्बोधनान्तरमाह **विश्वात्मन्निति**। आत्मापराधः कस्यापि न रोषकर इति। तथाप्यधिकारावेशेन भेददर्शनात् अक्षमेति चेत्, तत्राह **भक्तवत्सलेति**। आत्मनो भक्तत्वमाह **प्रपन्नामिति** ॥२७॥

एवं कर्मज्ञानभक्तिप्रकारैः प्रार्थनायां कृतायां तां त्यक्तवानित्याह **ततो व्यमुञ्चदिति।**

SRI SUBODHINI: "In You, Oh Lord! in this world, people are aware (I am also aware of this only) only of your "human" or the "physical" nature! Like in our Lord Shri Krishna, this "human" nature has been taken on by Him! (i.e. put on – facade) – this sort of the "other nature" is not taken on by You! Now only, at this present moment, our Lord Shri Krishna's nature has entered into You. This is not known to anyone. At present, You are the Lord of the Universe – Bhagawān – with the "ingress", of our Lord Shri Krishna in You, and I was not aware of this "ingress" and hence, I am "worthy" of being left safe by You (i.e. unharmed)". By hailing Shri Balarama as "Bhagawān", Yamuna says, "Now, I have understood your real Divine nature, and I assure You that, in the future, no more offence will take place through me. Even if I were to do an offence, I deserve to be "forgiven" by You, as You are the Divine Aatma of this entire Universe. No one gets angry on the actions done by oneself (self) only!" If it is told, that Yamuna has now seen the "division" in Shri Balarama, due to the "ingress" of the Lord in Him and His power, and due to this "pardoning" is not possible, for this, she gives the answer that, "You are fond of and loving to your devotees. I have become your devotee, as I have come to surrender to You. In view of this I am "deserving" of being pardoned by You at all times and You, Oh Lord! are capable of forgiving me."

In this way, after praying to Shri Balarama on the basis of "Karma" (action), "Jnāna" (knowledge) and "Bhakthi" (devotion), the Lord saved her. This is being told through the next verse.

ततो व्यमुञ्चद्यमुनां याचितो भगवान्बलः ।
विजगाह जलं स्त्रीभिः करेणुभिरिवेभराट् ॥२८॥

VERSE 28 Meaning: "When Yamuna made this kind of prayer, the Lord Shri Balarama saved her, and like the king of elephants, enters with buffalo elephants, into water, he also entered into this water, along with the Gopis."

श्रीसुबोधिनी–तथैव मोचनार्थं याचितः, यतो भगवान्। महत इयमेव व्यवस्था। पुनरपकारं न करिष्यतीति बुद्ध्वा तथा कृतवानिति पक्षं व्यावर्तयति **बल** इति। स्वबलाभिनिवेशादेव तथा कृतवान्, न तु ज्ञात्वेत्यर्थः। तस्यां प्रसन्न इति ज्ञापयितुं क्रीडामाह **विजगाह जलं स्त्रीभिरिति**। पूर्ववन्मर्यादां त्यक्तवानिति ज्ञापयितुं दृष्टान्तमाह **करेणुभिरिवेभराडिति** ॥२८॥

एतावत्पर्यन्तं भगवत्त्वमुक्त्वा तिरोहितो भगवानिति ज्ञापयितुं तस्य वस्त्राणां क्लेदनात् वस्त्रान्तरपरिधानमाह **कामं विहृत्य सलिलादुत्तीर्णायेति**।

SRI SUBODHINI: Yamuna had prayed to Shri Balarama to leave and save her, as Shri Balarama is Bhagawān – the Lord of the Unviverse. It is the nature of noble and great people to forgive the offences committed against them! In fact, Yamuna had not come or responded only with the faith, that Shri Balarama will not punish her at all. But now, as Shri Balarama is full of great power, and He thought that Yamuna has prayed to Him, only because of her awareness of His power, and that she did not commit this offence earlier, due to her "willful or ignoring" nature – due to this, Shri Balarama became cheerful and pleased. To show this, He began to play the "water games" along with the Gopis, like the king elephant enters into the water, along with the buffalo elephants. The example of the king elephant has been given, with a view to emphasize, that usually the king

elephant is free and ignores all rules! Here also, Shri Balarama acted independently, ignoring the rules of "Maryada".

Upto now, saying that the Lord's presence was there in Him, it is said that the Lord had disappeared now. With a view to denote this, his wet clothes were changed into other dry clothes, as per the following verse.

कामं विहृत्य सलिलादुत्तीर्णायासिताम्बरे ।
भूषणानि महार्हाणि ददौ कान्तिः शुभां स्रजम् ॥२९॥

VERSE 29 Meaning: "After playing the "water games" in an intensive way, when Shri Balarama got out of water, then the "Goddess of brilliance" (Kantidevi) gave to Shri Balarama two invaluable dresses in blue colour, beautiful ornaments and garlands."

श्रीसुबोधिनी–कान्तिर्भगवतश्चतुर्थी शक्तिः। अत एव तामसी मूर्तिश्चतुर्थी तद्धितार्थं तस्य प्रिये नीले अम्बरे भूषणानि च तदीयानि शुभां स्रजं कल्याणसूचिकां मालां ददौ। अन्यथा अपराधस्मरणात् जीवितमेव न भवेत्। भगवदीयया सत्कृत इति तस्यान्तस्तापो निवृत्तः ॥२९॥

ततस्तत्परिधानात् बहिर्मालिन्यमपि निवृत्तमित्याह **वसित्वा वाससी नीले** इति।

SRI SUBODHINI: The "Goddess of brilliance" is the fourth "power" of our Lord, and due to this reason, the fourth "Tamasi" form of this Goddess of brilliance, came there, and gave two beautiful and invaluable blue dresses, brilliant ornaments and fragrant garlands which denotes "auspiciousness". If this sort of "Seva" was not done to Shri Balarama, by this "fourth power" of our Lord, due to the remembrance of the "offence" committed, He would remain unhappy, and even without his life! Due to the "Seva" done by this power of our Lord, He

was able to get rid of the sorrow and pain in His "inside" (mind).

Later, on wearing these dresses and other materials, the external form also got "cleared", and this is being explained through the next verse.

वसित्वा वाससी नीले मालामुन्मुच्य काञ्चनीम् ।
रेजे स्वलङ्कृतो लिप्तो माहेन्द्र इव वारणः ॥३०॥

VERSE 30 Meaning: "When Shri Balarama wore the blue coloured dress, along with the golden hued garlands, sandal paste, and in this way got beautifully done up, He began to shine brilliantly like the elephant (AIRAWATAM) of Lord Indra."

श्रीसुबोधिनी–सजातीयेनैव सजातीयं व्यावर्त्यत इति नीले वाससी वसित्वा, मालां च कीर्तिमयीमुन्मुच्य, काञ्चनीं स्वरूपतोऽप्यमृतमयीं नित्यसद्गुणरूपाम्। निर्दोषगुणवान् भूत्वा रेजे। एवं स्वाभाविकीमवस्थामापन्नः स्वलङ्कृतो जातः, लिप्तश्चाङ्गरागैः। सर्वेषा दर्शनीय एव जातः, न तु गुप्त इति दृष्टान्तमाह **माहेन्द्र इव वारण** इति। ऐरावत इव ॥३०॥

तस्य माहात्म्यमग्रेऽपि दृश्यत इत्याह **अद्यापि दृश्यते** इति।

SRI SUBODHINI: Beautification is possible only by wearing the appropriate materials. Hence after wearing the blue coloured dress, Shri Balarama wore garlands, which manifested His nectarian nature, the eternally Divine form of great good virtues and qualities, and of great fame and name! He also applied the sandal paste and other fragrant unguents. In this way looking "blemish free" and brilliant, He showed His natural form and everyone got His "Darsan". He now looked like the "AIRAWATAM" elephant of Lord Indra! – Brilliant, noble and glorious!

His glory (Mahātmyam) can be seen later also. This is being described through the next verse.

अद्यापि दृश्यते राजन् यमुनाकृष्टवर्त्मना ।
बलस्यानन्तवीर्यस्य वीर्यं सूचयतीव हि ॥३१॥

VERSE 31 Meaning: "Oh king! On seeing the Yamuna river, who has been "pulled" by Shri Balarama, even today, we are able to see the glory of Shri Balarama – as this place is eternally indicative of the limitless power of Shri Balarama!"

श्रीसुबोधिनी–अन्यथा अग्रे अपकीर्तिः स्यादिति। आकृष्टवर्त्मना हलाकर्षणमार्गेण। महत एव वीर्यस्य वीर्यं सूचयतीव सा जाता, न तु तावदेव बलमिति। वस्तुतस्तु तदप्रयोजकम्, न पूर्णमाहात्म्यसूचकं भवितुमर्हतीति **इव**शब्दः ॥३१॥

एकमेकदिनकृत्यमुक्त्वा यावत्कालं स्थितः सर्वेष्वेव **दिवसेषु** तदतिदिशति।

SRI SUBODHINI: If this was not so, it is possible that, there will be "ill fame". Hence Yamuna, through the "pulled path", even today is giving indication of the great power of Shri Balarama (i.e. the "pulling" of Yamuna into a small "creek"). It showed, that He had enormous and greater power than this, "small exhibition of His vast power"! But of course, this was only a very poor example of His vast powers. Hence, the word "Eva" (only) has been used, to emphasize the greater glory of Shri Balarama!

After describing the "daily routine" of Shri Balarama, His Divine Leelas at Vraja for the time He spent there, are being described.

एवं सर्वा निशा याता एकेव चरतो व्रजे ।
रामस्याक्षिप्तचित्तस्य माधुर्यैर्व्रजयोषिताम् ॥३२॥

VERSE 32 Meaning: "Shri Balarama, now fully under the control of the sweet devotion of the Gopis, was

seen roaming the entire Vraja and He spent all His nights at Vraja, similar to "one night" only!"

श्रीसुबोधिनी–एवं सर्वा निशा याता इति। **एकेवेति** प्रकारे विशेषाभावः। **व्रजे चरत** इति स्थानस्य समानत्वाद्वैलक्षण्यं न प्रकाशितवान्, नत्वसामर्थ्यादिति सूचितम्। स्वपौरुषख्यापनमपि न कृतवानित्यत्र हेतुमाह **वज्रयोषितां माधुर्यैराक्षिप्तचित्तस्येति**। रामो हि साधनप्रधानः, भगवद्गुणाः तत्र प्रकाशन्त इति तत्साधनार्थमितरापेक्षया तत्समीचीनमिति तावन्मात्रेण पर्यवसितमतिर्माधुर्यैर्भगवद्धर्मैर्वशीकृतचित्तस्य एकेव निशा यातेत्यर्थः ।।३२।।

इति श्रीभागवतसुबोधिन्यां श्रीलक्ष्मणभट्टात्मजश्रीमद्वल्लभदीक्षितविरचितायां दशमस्कन्धविवरणे पञ्चषष्टितमोध्यायः ।।६५।।

SRI SUBODHINI: In this way, Shri Balarama "roamed" the entire Vraja (we should always keep in mind here, that it was the Lord Shri Krishna Himself who had come to Vraja now) and "all His nights were spent like "one night" only." Or it took place, in this way! Nothing special has been spoken about the Vraja "Bhoomi" (land), as it was the same everywhere. Shri Balarama also did not manifest His "power" in any other way. The reason for this was, that Shri Balarama's mind was in the sweet devotion of the Gopis! Shri Balarama is symbolic of "spiritual effort" (Saadhan). At Vraja, at all times, the virtues and qualities of our Lord shines! Shri Balarama was also now, along with the Gopis immersed in this manifested auspicious virtues and qualities of our Lord at Vraja. In this way, due to this complete absorption, all the "nights" merged as "one night" only.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 65th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

श्रीभागवतं-दशमस्कन्धं-षट्षष्टितमोध्यायं॥

CHAPTER 66, CANTO 10, SRI BHĀGAVATAM.

कामस्य पूर्तिमुक्त्वात्र क्रोधस्यापि निरूप्यते ।
कंसादेरिव दुष्टानां मोक्षोऽत्र विनिरूप्यते ॥१॥
सस्थानस्य सदेवस्य पोषकैः सहितस्य च ।
विपक्षिणो नाशरूपः पूर्वस्माद्वचसा पृथक् ॥२॥
लौकिकैरपि वाक्यैर्यः कामादौ प्रविशेत् पुमान् ।
तं कृष्णो मोचयेत् सत्यं सर्वथेति निरूप्यते ॥३॥
पौण्ड्रकस्य समित्रस्य कर्मोपासनसंयुतौ ।
साधारवंशमात्रस्य नाशः सप्तदशेऽभवेत् ॥४॥

पूर्वाध्याये पूर्वोक्तानां तामसप्रभृतीनां सात्त्विकत्वापादनात् गोपिकानां सकामत्वात् सात्त्विकप्रकरणे कामः पूरितः। अधुना कंसवत् प्राकृतैरपि वाक्यैः ये भावं कृतवन्तः, तेषां मोक्षरूपो निरोधो निरूप्यते। दैत्यांशानां द्विष्टानां साक्षान्मोक्षो नास्तीति निरोधरूप एव मोक्षो निरूप्यते। तत्रापि कामक्रोधयोः समानकाले प्रादुर्भाव इति शक्तिरपि विभक्तेति यदैव गोपिकानिरोधार्थं भगवान् भगवान् रामो गतः, तदैव साक्षाद्भगवतोऽपि नियोगं वक्तुं काशीदाहकथा आरभ्यते। तस्याः प्रस्तावनामाह।

KĀRIKAS 1 to 4 Meaning: "After completing the story of "desire", now the story of "anger" is being described. By describing in this way, in this chapter, forming part of the latter portion of the tenth canto, the "liberation" of bad persons, (eg. like Kamsa) and others is being described. In the episode, dealing with Baanasura, our Lord finally protected him, and gave him due place and our Lord became gracious on Lord Siva, who had supported Baanasura. He also caused the supporting "Rudragana" (followers/army of Lord Siva), to be made alive (revived). In this process the "pride" of all of them was removed. Here the Lord did everything "differently" (by protecting the "demons"), as He had given promise to His dear devotee Prahlषda, that He will always protect his "family lineage" and for ever! But "here" the Lord destroyed those (the demons) who were indeed giving protection and conferring welfare! "There", (ie Prahlषda's) He removed only the "pride" of those, who were totally "opposing" Him! "Here", He "destroyed" them!. But Hence "here", the Lord caused the Nirodha of "liberation" (due to their destruction), and this Nirodha is different from the one blessed on Baanasura.

Those persons, who indulge in "desireful" actions, through even "worldly" sayings, even "these" are blessed by our Lord Shri Krishna with "liberation" – like the Gopis had indulged in these type of actions with Shri Balarama and they were also "liberated" by our Lord Shri Krishna! HENCE THIS IS THE TRUTH,THAT THE LORD BLESSES A DEVOTEE WITH NIRODHA AND LIBERATION, ONCE THE DEVOTEE COMES INTO CONTACT WITH HIM WITH ANY TYPE OF "INITIAL" ATTITUDE (BHĀVA). This is the purport of all these Divine Leelas of our Lord.

Poundraka, thought himself to be Lord Shri Krishna and he told our Lord, "I am the Lord of the Universe! (Bhagawān)! You are wearing my symbols, through falsehood, and parade yourself as the Lord of the Universe! Hence, give up these "symbols" and do not tell or claim, that you are "Bhagawān" (i.e. deny it) or else, get ready to fight with me!?" On listening to such words, our Lord Shri Krishna went there, with a view to exhibit His Divine nature of being "Brahman" (the highest truth) and WITH A VIEW TO BLESS HIM WITH NIRODHA (PURE AND TOTAL DEVOTION TO OUR LORD). The Lord went to Kasi, his dwelling place, and destroyed the king of Kasi, his army and everyone else. OUR LORD BLESSED HIM WITH NIRODHA, AS POUNDRAKA WAS INITIALLY A DEVOTEE OF OUR LORD!

In the earlier chapter, the Lord caused the rise of "Sātwika nature" among the "Tāmasik" persons. The Gopis were full of "desires", and hence their "desires" were also fulfilled. Now like Kamsa, there were persons, who behaved like him, and they were also inspired through "worldly" talks/sayings, and the Lord caused their "liberation" also, and this was the "Nirodha", which they were blessed with! The "demoniac" enemies of our Lord do not attain the "ultimate" liberation. They attain the liberation of "Nirodha" only. Here also, both "desire" and "anger" got originated at the same time, and due to this, the Lord's "power" also got "divided". When Shri Balarama went to Vraja, for the sake of blessing the Gopis with "Nirodha", our Lord Himself had gone there, after having entered into Shri Balarama.

Now, the event about the destruction by fire of Kasi is being told, and Shri Sukadeva is giving the "introduction" for the same, through the following verse.

श्रीशुक उवाच–

नन्दव्रजं गते रामे करूषाधिपतिर्नृप ।
वासुदेवोऽहमित्यज्ञो दूतं कृष्णाय प्राहिणोत् ॥१॥

VERSE 1 Meaning: "Shri Sukadeva said, "When Shri Balarama had gone to visit the "Vraja" of Nandagopa, then, the foolish king of the territory of Karoosha, sent a messenger to our Lord Shri Krishna and made him tell, "I am the real Shri Krishna"!"

श्रीसुबोधिनी–'करूषान्मानवादास'न्निति कारूषा एव करूषाः क्षत्रिया, ते वस्तुतः उत्तरापथराजनः ब्राह्मणभक्ता धर्मपराश्च। तेषामधिपतिः कश्चित्कस्यचिद्वसुदेवनाम्नः पुत्रः पुराणेषु वासुदेवोऽवतरिष्यतीति श्रुत्वा, वसुदेवपुत्रत्वादहमेव वासुदेव इति भगवदिच्छया तस्य वासुदेवोऽहमिति निरन्तरं भावनोत्पन्ना। तद्देहात्मवादिन एवेति बहिर्मुखस्यैव वासुदेवभावनया स्वदेशं परित्यज्य काश्यां वासे बुद्धिरुत्पन्ना। ततः काशिराजेन सह मैत्री विधाय काश्यामेव स्थितः। एवं स्थितौ वासुदेवद्वैविध्यं शास्त्रसिद्धं न भवतीति स्वस्मिन् वासुदेवभावना दृढेति अन्तर्बहिरेकरूपता युक्तेति बहिरपि भगवच्चिह्नानि धृत्वा; स्थानवशान्महादेवकृपया च सानुभावोऽपि सन्, भगवतो दुर्गाश्रयणादिव्यामोहकलीलां संचिन्त्य वासुदेवे तदनुपपन्नमिति स्वयमेव वासुदेवः, नान्य इति निश्चित्य, मुख्यनिषेधार्थं कृष्णाय भगवते दूतं प्राहिणोत्। ननु स्वयं वासुदेवो भवत्येव, नापि द्वैधमस्ति, अवतारबाहुल्येऽपि समानकालीने न विरोध इति किमिति प्राहिणोदिति चेत्। तत्राह **अज्ञ** इति। नायं किञ्चिच्छास्त्रतोऽनुभवतो वा जानाति ॥१॥

तर्हि कथमेवं कृतवानित्याशङ्क्याह **त्वं वासुदेवो भगवानिति।**

SRI SUBODHINI: This king, who belongs to the "Kshatriya" class of "Karoosha" was really a "righteous" king, being devoted to the noble and saintly Brahmins, and belonging to the northern regions. He was the son of Vasudeva and a warrior prince. He had

also heard from the scriptures, that our Lord Shri Vaasudeva (Shri Krishna) will be taking an incarnation – as the son of Vasudeva!. So he imagined in his mind, "I am the incarnation of the Lord as Shri Vaasudeva (Shri Krishna)". Due to the will of our Lord, in his mind, this thought of being the "Lord Himself" came to be there, on a permanent basis! This "attitude" grew by leaps and bounds. But as he was attached to his body, he had the view, that his body was the "Aatma" and due to this, he was "materialistic" and "externally" oriented at all times! (i.e. He was not a devotee of our Lord); hence he decided to go and live in Kaasi. He made the king of Kaasi, as his friend, and began to reside in Kaasi.

After beginning to dwell in Kaasi, he got certain that "He is Shri Vaasudeva" Himself (Lord Shri Krishna). He now got the thought that, to substantiate his claim to be the real Lord Shri Krishna, he should do something; so he decided to wear the "symbols" of our Lord. By staying at Kaasi, and through the friendship of the king of Kaasi, he became "famous" also. He now thought, that if our Lord Shri Krishna, was the real "incarnation", then he would not have taken "refuge" in the fort of Dwaraka by "running away". Hence "I am the real Vaasudeva, having taken this incarnation. There is no one else!" Hence, with a view to effectively negate our Lord Shri Krishna, he sent a messenger to our Lord at Dwaraka. Why did he send a messenger? Perhaps he wanted to convey, "It is possible, that the Lord might have taken many "incarnations" ,and you may be also one of them only, I have no objection to this!" There was no necessity to send a messenger to convey this to Shri Krishna! Hence this was not the real reason for sending the messenger. Shri Sukadeva, clarifying this says that this Poundraka was

"ignorant" (Agjna) and "foolish". He had no knowledge of the scriptures or wisdom through experience. Hence he sent a "messenger".

Why did he do like this? This is answered through the next verse.

त्वं वासुदेवो भगवानवतीर्णो जगत्पतिः ।
इति प्रस्तोभितो बालैर्मेन आत्मानमच्युतम् ॥२॥

VERSE 2 Meaning: "The boys made him believe that, "You are the real Lord of the Universe Shri Vaasudeva, and it is You only, who is the incarnated one." Through this, he began to regard himself, as the Lord Shri Achyuta (our Lord Shri Krishna)."

श्रीसुबोधिनी–बाला अनभिज्ञाः दुर्ज्ञमूर्खबालकाः, ते वासुदेवो लोके अतवीर्ण इति श्रुत्वा सन्निहितपरित्यागे कारणाभावात् निकटस्थमेव तं वासुदेवं वासुदेवनामानं पौण्ड्रक इत्यपराभिधेयं **त्वं वासुदेव** इत्याहुः। अतो बालकवाक्यात् तै प्रस्तोभित आत्मानमच्युतं मेने। वासुदेव इति योगव्यावृत्त्यर्थं **भगवानिति**। तादृशस्य कथं जन्मेत्याशङ्क्याह **अवतीर्ण** इति। किमर्थमवतीर्ण इत्याकाङ्क्षायामाह **जगत्पतिरिति**। जगदुद्धारार्थमवतीर्ण इत्युक्तं भवति। एवं प्रस्तोभितः प्रोत्साहितो बालकवत् आत्मानमच्युतमेव मेने। ॥२॥

SRI SUBODHINI: Our Shri Acharyashri Mahaprabhuji says that the word "Baala" (boys) used in his verse, denotes those "persons who misunderstand or understand the opposite meaning, or foolish and lacking understanding and intelligence". These types of people had heard that, the Lord of the Universe, Shri Vaasudeva, has taken an incarnation in this world. They now saw this Poundraka also having the name of "Vaasudeva". Being near to them (physically), they thought, that they should not give him up, and hence came to him and told Poundraka, "You are indeed Shri

Vaasudeva!" Thus, getting "gulled", Poundraka began to regard himself, as the Lord of the Universe Shri Vaasudeva. How will he be only Achyuta and Vaasudeva? (Anyone else can also have these names). Hence he called himself as "Bhagawān" (the Lord). If he is the "Lord" (Bhagawān), how did he take a birth? For this, he said, that, he has taken an "incarnation" (Avataaram), and not merely a "human" birth! I am the Lord of the Universe, I am birthless. But for the protection of this Universe, I have taken an "incarnation". In this way, enthused like a "boy", he, out of his foolishness, "thought himself to be "Lord Achyuta" only.

दूतं च प्राहिणोन्मन्दः कृष्णायाव्यक्तवर्त्मने ।
द्वारकायां यथा बालो नृपो बालकृतोऽबुधः ॥३॥

VERSE 3 Meaning: "Like while playing, the boys of Dwaraka, after making one of the boys, as the king, send another boy, as a messenger to the emperor (who is also acted by another boy), in the same say, this foolish Poundraka also, encouraged by the sayings of his foolish admirers, thinking himself as Lord Shri Achyuta, sent a messenger to our Lord Shri Krishna, whose ways cannot be understood, by anyone."

श्रीसुबोधिनी–तदा द्वैतबुद्धिर्बाधिकेति अज्ञत्वात् बहिर्मुखत्वात् मुख्याद्वैतमज्ञात्वा बाह्यद्वैतं निराकर्तुं दूतं च प्राहिणोत्। बहिर्मुखस्य तथाभावनमेवैकोपराधः, सुतरां भगवते दूतप्रेषणमिति अपराधसमुच्चयार्थश्चकारः। ननु कथं सद्भिर्न निवारित इति चेत्। तत्राह **मन्द** इति। मन्दस्तुच्छः। हीनबुद्धिरिति यावत्। तेन सद्भिरुपेक्षित इत्यर्थः। तर्हि स्वापेक्षयापि भगवत्युत्कर्षं पश्यन् गौवर्धनोद्धरणादिकमपि शृण्वन् कथं प्रतिस्पर्धां कृतवानित्याशङ्क्याह **अव्यक्तवर्त्मने कृष्णाये**ति। भगवन्मार्गः कुत्रापि नाभिव्यक्तः अतो माहात्म्यस्य अस्पष्टत्वात्तथाकरणमुचितमेवेत्यर्थः। तथापि द्वारकायाम्। काश्येमेव द्वारकाप्रोक्ता

कलौ नान्या कथञ्चने'ति वाक्यात् भ्रान्तपरिकल्पितादन्या द्वारकापि न भवतीति निश्चित्य, द्वारकायामेव स्थिताय भगवते नाट्यक्रीडायामिव उन्मत्तवाक्यमिव प्रेषितवान्। सर्वथा अप्रसिद्धोर्थः पुरःस्फूर्तिकबाधे सर्वसम्मती न भवतीति। एतादृशोऽपि लोके व्यवहारोऽस्तीति ज्ञापयितुं दृष्टानतमाह **यथा बालो नृपो बालकृत** इति। सोऽपि स्वक्रीडायामेव स्वकीयेषु वदति, न तु मुख्ये समागत्येति चेत्। तत्राह **अबुध इति**। एतदपि न जानातित्यर्थः ।।३।।

दूतोऽपि स इव भ्रान्त इति, तस्य कथं गमनमित्याशङ्कां निवारयन् कृत्यमाह **दूतस्त्विति**।

SRI SUBODHINI: His "divided" intellect now acted as an "obstruction" for taking the correct course of action. Coupled with "ignorance" and "external orientation", he could not understand the important wisdom of "non duality". Hence he sent a messenger to get rid of the "non duality" outside! It is an offence for these "externally oriented" people to act like this! That, it is an offence to send a messenger like this, to our gracious Lord, is denoted by the word "Cha". Poundraka sent a messenger, but his advisers and other noble persons could have prevented this action? Why did they not do this? That is why, it is said here, that he had a "low intellect" and "petty mind" and due to these evil qualities, noble and good persons had ignored him and did not give any advice!.

Poundraka also knew, by himself, that Lord Shri Krishna had done great many actions like the lifting of the Govardhana mountain, and due to this, he had the inner idea, that the Lord was, indeed, greater than him! Even then, why did he feel so much jealousy over our Lord? IT IS VERY DIFFICULT FOR ANYONE TO REALIZE THE SECRET OF OUR LORD'S WAYS, GLORY AND ACTIONS! IN THIS WAY, EVERYONE

CANNOT, APPRECIATE OR REALIZE, IN AN OPEN WAY, OUR LORD'S GLORY (MAHĀTMYAM). Due to this, Poundraka thought that, whatever he was doing was not inappropriate. Ie. He was right!

It is also said, that in "Kali Yuga", the city of Kaasi is to be regarded as"Dwaraka", and there is no other "Dwaraka"! In this way, through "delusion", he got determined that there is no other "Dwaraka". Through this messenger, he made our Lord at Dwaraka listen to the words, which are spoken by "intoxicated" persons, or those spoken in a drama or play! Although, word or meanings, which are always untrue and false are not accepted by anyone - Yet these types of words and meanings are used or spoken during the course of "worldly" conduct! In this verse, this aspect is being explained through an example. Like in a game, boys make one of themselves as the "king", and this boy, thinks and behaves himself as the "king"! Even after this, the "boy king" does not dare to go and speak to the "real king" of the land! – As they treat this only as a game for fun! Even then, why Poundraka acted like this? The answer is given here in the verse, by calling him "unintelligent and nonunderstaning" (Abudhaha). He was so "foolish" that, he could not even understand that much, which a small boy would easily grasp and act! Hence he, sent a messenger to our Lord!

The messenger was "foolish" like Poundraka. Why did he go? Through the next verse, for the sake of removing this doubt, his "action" is being described.

दूतस्तु द्वारकामेत्य सभायामास्थितं प्रभुम् ।
कृष्णं कमलपत्राक्षं राजसंदेशमब्रवीत् ॥४॥

VERSE 4 Meaning: "The messenger, after reaching Dwaraka, came to the assembly of our Lord Shri Krishna, the Lord of the Universe having lotus eyes, and gave the message of the king." (Poundraka).

श्रीसुबोधिनी–द्वारकां समागत्य, तत्रापि सभायां स्थितम्, **प्रभुं** तत्र सभायां स एव प्रभुरिति सर्वैरङ्गीक्रियमाणम्। वस्तुतोपि **कृष्णं** सदानन्दम्। **दृष्ट्वैव** सर्वतापनाशकं सानुभावं कमलपत्राक्षम्। राज्ञः पौण्ड्रकस्य सन्देशमब्रवीत्। अनेनावश्यकवक्तव्यत्वं दोषाभावश्च सूचितः ।।४।।

राजवाक्यमाह द्वयेन ।

SRI SUBODHINI: After coming to Dwaraka, he made our Lord Shri Krishna listen to the message of king Poundraka. Our Lord was seated in the assembly, and as there were many persons in the assembly, who were all accepted by our Lord as "His own"! IN REALITY OUR LORD IS ETERNALLY BLISSFUL (SADAANANDA-ROOPA) DUE TO WHICH, THROUGH HIS "LOOKS" ONLY, HE DESTROYS THE SORROW OF EVERYONE, AS HIS EYES RESEMBLE THE LOTUS FLOWER. The message of Poundraka, was told to our Lord. The messenger's "blemish-free" nature and his necessity to convey the message are indicated, in the way, this message was delivered to our Lord!

The messenger now speaks the message of the king Poundraka.

वासुदेवोऽवतीर्णोऽहमेक एव न चापरः ।
भूतानामनुकम्पार्थं त्वं तु मिथ्याभिधां त्यज ।।५।।

VERSE 5 Meaning: "I am Vaasudeva! With a view to show compassion on the living beings, I have manifested myself! There is no other "Vaasudeva" at all except me! Hence, You have falsely taken the name of

"Vaasudeva" unto yourself. Immediately renounce and give up your name."

श्रीसुबोधिनी–वासुदेवोऽवतीर्णोऽहमिति। स एक एव भवितुमर्हति। उभयोः प्रयोजनाभावात्। तर्हीदं वाक्यं विपरीतं कुतो न भवतीत्याशङ्क्याह **न चापर** इति। अपरः यो न राजा सामान्यभावं च प्राप्तः स न भवतीत्याशयः। किञ्च। कार्यमपि त्वयि विरुध्यते, न मयीत्याशयेनाह **भूतानामनुकम्पार्थमिति।** त्वया अक्षौहिणीवधेन भूतानुकम्पा न क्रियत इत्यभिप्रायः। नन्वेवमस्तु, दूतः किमिति प्रेष्यत इति चेत्। तत्राह **त्वं त्विति। मिथ्याभिधां** वसुदेवपुत्रत्वेन वासुदेव इति संज्ञाम्। सरस्वती तु 'सत्त्वं विशुद्धं वसुदेवशब्दित'मिति वाक्यात् शुद्धसत्त्वे आविर्भूतत्वमेव, अतो मिथ्याभिधात्वमिति ॥५॥

ननु योगस्य विद्यमानत्वात्कथं मिथ्यात्वम्, कथं वा त्यागः कर्तुं शक्यत इति चेत्। सत्यम्। नहि लोके पितृपुत्रत्वेन नाम भवति। अन्यथा नामकरणं व्यर्थं स्यात्। अतो योगो विद्यमानोऽपि व्यवहारे न वक्तव्यः। अयमेव च त्यागः यल्लौकिकवैदिकव्यवहारेषु तन्नामाख्यापनम्, भ्रमजनकत्वात् मित्यात्वमिति मन्यते, वासुदेवः परब्रह्मणोऽपि नामेति, अन्यान्यपि चिह्नानि त्यक्तव्यानीत्याह **यानि त्वमस्मच्चिह्नानीति।**

SRI SUBODHINI: "I am Vaasudeva, who had become manifested! Vaasudeva is always "One" only (single), and there is no "other" than me! – as there is no purpose of having two of these! The second "Vaasudeva" is not a "king". He is only an ordinary person. He cannot be the "real" Vaasudeva (all this was spoken for our Lord). The purpose of an incarnation is to be compassionate on all beings. By destroying the armies in Akshowini configuration, you have (i.e. Lord Shri Krishna"), only destroyed many persons. I have, in fact, manifested myself only with a view to be compassionate on every "being". If Poundraka was asked by our Lord, as to why, a messenger has been sent by him, when his task was only to shower "compassion" on everyone! To

this, Poundraka replied (through his message) "I have not sent the messenger, treating and regarding You, as Achyuta, but only as an ordinary "son" of Vasudeva – through this "birth", You have taken the false name of "Vaasudeva". Hence I have sent the messenger to tell You to give up this name of "Vaasudena". The real "Vaasudeva", viz Poundraka regarded himself as having taken the incarnation, manifesting Himself with the most pure Sātwik nature! "Due to this, You have taken the false "name", and You should give up this "name", forthwith"!

How can anyone regard as untruth, (ie our Lord) when the power of Yoga is present? How can it be given up either? If it is asked or told like this, then we should admit that this is indeed the "truth". But in this world, a son's name is not always put, due to the name of the father! If this is accepted then the "naming" ceremony, prescribed in the scriptures will be a waste indeed! Hence this power of "Yoga" should not be brought to bear on "worldly" issues. This is the "real" giving up! The name, which is not famous or known in the "worldly" and in the "Vedic" matters, is considered as "illusion" (Mithya), as it can create only "delusion" in one's mind! "Vaasudeva" is also the holy name of the "Para Brahman" (the absolute truth).

Now, through the next verse, Poundraka says to the Lord, that He should remove also the other symbols and signs, which He has worn, being the Lord Vaasudeva!

यानि त्वमस्मच्चिह्नानि मौढ्याद्बिभर्षि सात्त्वत ।
त्यक्त्वैहि मां त्वं शरणं नो चेद्देहि ममाहवम् ॥६॥

VERSE 6 Meaning: "Oh Yaadava! Through sheer foolishness, you have worn my signs and symbols on your

body! You should remove them forthwith and surrender to me. Otherwise be prepared to fight with me."

श्रीसुबोधिनी–पूर्वं स्वमिन् वासुदेवत्वं सिद्धमिति अस्मच्चिह्नत्वं चक्रादीनाम्। नन्वस्मास्वन्यचिह्नानि कथं भवेयुः, अतोऽस्मच्चिह्नान्येव तानीत्याशङ्क्यायामाह **मौढ्याद्बिभर्षी**ति। अस्मन्मौढ्याच्चिह्नानि बिभर्षीति वास्तवोर्थः। जीवा भगवदाविर्भावेऽपि भगवन्तं न जानन्तीति भगवान् चिह्नानि बिभर्ति। **अस्मदि**ति पञ्चमीबहुवचनम्। अस्मद्धेतोः तत्रापि प्रयोजकधर्मात् मौढ्याद्धेतुत्वमुद्धारार्थमेव। नाशस्य पूर्वमेव सिद्धत्वात्। **सात्त्वते**ति वंशनाम्ना वैश्णवनाम्ना वा सम्बोधनम्। तेन वैष्णवन्यायेन शङ्खचक्रादिधारणं न निषिध्यत इति सूचितम्। सत्त्वप्रधानाः सात्त्वाः। सात्त्वत इति तसिल्। विसर्गपाठो वा। लोपो वा द्रष्टव्यः। भक्तजनानुरोधात् बिभर्षीति। एवं विरुद्धनिराकरणं स्वबुद्ध्योक्त्वा, स्वस्य कृपालुतामाविष्कुर्वन्नाह **एहि मां त्वं शरणमि**ति। लौकिकदृष्ट्या सामर्थ्यं न दृष्टमिति यदि नागमनम्, तदा मम आहवं देहि। आ समन्तात् त्वं मामेहि प्राप्नुहि। यथा निकटे गते मम सायुज्यसिद्धिर्भवति। अहमितः त्वत्स्थाने गन्तुमशक्त इति। इदमपि कृपाकार्यं स्वयमागत्योद्धरणम्। नोचेत्, मम वं आह। मह्यमेतावत्सुखं दास्यामीति वद। तदा निश्चिन्ततया सन्देहाभावात् त्वत्समीपागमने यत्नं करिष्यामीति ।।६।।

एतद्वाक्याद्भगवद्भक्तानां **क्रोधे** उत्पन्ने तस्य परलोकसिद्धिरपि न भवतीति तेषां तच्छ्रवणेन कौतुकरस एव जात इत्याह **कत्थनं तदुपाकर्ण्ये**ति।

SRI SUBODHINI: 'You are wearing my signs and symbols. Please remove them". Poundraka has told, "My signs and symbols" because, in the first instance, he has got firmly determined, that he is the real Lord Vaasudeva! If he were to be asked the question, as to how come, the Lord had got the signs and symbols of "another"? To this, he replies that, "Due to your foolishness only, you are wearing my signs and symbols! i.e. I am "Vaasudeva", who has manifested now and yet, without realizing this, you are foolishly wearing these signs!

If you had the knowledge of "My" manifestation, then you would have desisted from wearing these signs and symbols!

Usually the Jeeva, is unable to realize or understand even after the manifestation of our Lord. Hence our Lord, after manifestation, "wears" His signs and symbols. "Hence you are also wearing these symbols and signs, so that everyone will call you as the Lord (Bhagawān) of the Universe!"

Our Shri Mahaprabhuji says here, that THE REAL REASON FOR OUR LORD WEARING ALL THESE "SIGNS AND SYMBOLS", IS TO REDEEM AND SAVE THE DEVOTEES. THE DESTRUCTION OF "EVIL" IS AUTOMATICALLY SECURED BY OUR LORD, FROM THE VERY BEGINNING!

The word "Sāthwata", used here, to address our Lord, denotes either His "family" or the aspect of "Vaishnava" nature of our Lord viz. it is indicated, through this, that our Lord, through this "attitude and nature" (Bhāva) of being Lord Vishnu, has to wear the conch (Sankha), discus (Chakra) and other "signs" which He usually sports! At no time, our Lord leaves them or none can negate these either! In our Lord, the quality of "Satwa" is paramount and hence he is hailed as "Sāthwata"! From the word "Sātwata" used here in this verse, due to the construction of this word itself, we should appreciate the inner meaning of this as "You are wearing all these signs and symbols for the sake of redeeming your devotees". After saying like this, Poundraka, expressing his generosity and compassion, says, "You come and surrender to me. If you are unable to see in me, through your "worldly" eyes my "capacity"

and "power" and due to this, you are reluctant to come (and surrender to me), then come and fight me. You are always with me, as I always live and am stationed (established) in you only! Hence come to me, and on your coming near, I will attain the result of Saayujya (oneness with the Lord). From my own place, I lack the capacity and power to comeover to you there! This is also the task of your compassion, that you come over here and redeem me. If you are not in a position to do this much, then, please tell me that, "I will give you immense happiness" – On hearing this assurance, from you, I will feel certain, and having got all my doubts removed, I will put efforts to come and reach you! (Our Shri Mahaprabhuji has given the above (underlined sentences) as the "real meaning" of the "outburst" of king Poundraka. Hence, it is said that the Lord, whether confronted or served, either through "hate" or love, can only "redeem and save", as His nature is full of love redemption and grace.)

If, through these words, if the devotees of our Lord, will get anger (i.e. get upset), then these devotees will not attain even the "other" world (Paraloka). But instead of "anger", the devotees get the feeling of "humour" (Kautukam) Rasa or bliss, only. This is being described by Shri Sukadeva, through the following verse.

श्रीशुक उवाच–

कत्थनं तदुपाकर्ण्य पौण्ड्रकस्याल्पमेधसः ।
उग्रसेनादयः सभ्या उच्चकैर्जहसुस्तदा ॥७॥

VERSE 7 Meaning: "Shri Sukadeva said, "On hearing his own "praise" indulged by Poundraka of petty intellect, Ugrasena and others, who were seated in the assembly, began to laugh loudly."

श्रीसुबोधिनी–कत्थनं स्वश्लाघाम्। पौण्ड्रकमिति नाम्ना तस्य हीनत्वमुक्तमेव। पुण्ड्रा हीनाः चण्डालविशेषाः, तद्भावादुत्पन्नः पौण्ड्रः, कुत्सितार्थे क प्रत्ययः, अधमस्वभावोत्पन्नेष्वप्यधम इति। तत्रापि न देह एव तस्य दुष्टः, किन्त्वन्तःकरणमपीति ज्ञापयितुमाह **अल्पमेधस** इति। **सभ्याः** सभार्हाः। उग्रसेनो राजा येषामिति धर्मविचारो निरूपितः। सर्व एव विचारकाः प्रमेयमत्यन्तं बाधितमिति उच्चकैर्जहसुः। **तदे**ति विचारात्पूर्वमेव ॥७॥

SRI SUBODHINI: The word "Kathan" used in the verse, denotes "one's own praise". A person who is in the "low category" or really is "worthless" only, "sings his own praise"! This "lower worthless" nature of this Poundraka can be understood from his very name itself! "Pundra" caste is from the lowest "Chaandal's" tribe, and this "Poundraka" has taken the "low category" petty mind, by being born, with this "Chaandala" attitude! The syllable "Ka" denotes "special unworthiness and pettiness" of his nature. In this way, as he was born in the category of persons of the lowest category, he also now had the same attitude. In this way, our Shri Mahaprabhuji, says that not only his "body" was "bad", but his "mind" was also petty and bad! To show this, in this verse, the words "of petty intellect" (ALPAMEDHASAHA) have been used.

In the assembly, Ugrasena and others, who deserve to sit there, were present and due to this, we should realize that, at that particular time, discussions were conducted on "Dharma" only in the assembly! When this message of Poundraka was delivered in the assembly, on hearing the same, everyone burst into a paroxysm of hilarious laughter! – as these type of words, affect their love for our Lord as "Prameya"! (i.e. those present there, cannot tolerate even a very small "slur" on our Lord, who was their "beloved"). The word "Tada"

(then) used here, denotes that, they all laughed out, even before "thinking" about these words i.e. these words were not "worthy" of their "further thinking"!

उवाच दूतं भगवान् परिहासकथामनु ।
उत्सक्ष्ये मूढ चिह्नानि यैस्त्वमेवं विकत्थसे ॥८॥

VERSE 8 Meaning: "After this outburst of laughter, our Lord told the messenger "Oh! Foolish messenger! I am removing and giving up these signs and symbols, for him for whose sake, you have come here, to do your prattling, in this way!"

श्रीसुबोधिनी–ततः परिहासकथां कृतवन्तः। अज्ञा इव भूत्वा कीदृशोऽयं वासुदेवः, कथं भक्तपरायण इत्यादिप्रस्तोभनावाक्यैः। उपहासकथामुक्त्वा स्थितेषु तेषु भगवान् दूतमुवाच। भगवद्भावं प्राप्तो वदतीति तस्य वाक्याकरणे तस्याग्रे भगवत्त्वमपि न सेत्स्यतीति तद्वाक्यं यथाकथञ्चित्सत्यं करोति। **उत्सक्ष्ये मूढ चिह्नानी**ति। यैर्धर्मैर्मौढ्यं प्रतीतं भवति, जीवत्वं वा प्राकृतत्वं वा। मूढेति सम्बोधनम्। लोकप्रतीत्या यैः कृत्वा त्वमेवं विकत्थसे, आत्मानमेव बहु मन्यसे, यद्यहमज्ञत्वादिधर्मप्राकट्यं न कुर्याम्, तदा तवैवं विकत्थनं न भवतीति। अत एव अस्मिच्चिह्नानीति जीवधर्माणां ग्रहणं निरूपितम्। मद्धर्मपरित्यागद्वारा मामेव परित्यज्य मां शरणमेहि। शरणरूपं मां प्राप्नुहि। जीवाश्रयो भगवान् भवतीति जीवाश्रितश्च तिष्ठतीति। शिष्टमङ्गीकृतं न विरुद्धमिति ॥८॥

यदुक्तमहं शरणार्ह इति, तज्जीवानां नाश्रयत्वम्, किन्तु ब्रह्मण एवेति प्रार्थितं च देयमिति शैरणे निर्णयमाह **मुखं तदपिधायेति।**

SRI SUBODHINI: On listening to the words of the messenger, all those present in the assembly, began to laugh loudly. Like "ignorant" persons began to say, "Oh! Is our Vaasudeva like this only"! How devoted is He to His own devotees!" Through these words, they made "humour"! Our Lord began to tell the messenger

that, "He is talking like this, only, after attaining the Bhāva or nature of the Lord (Bhagawad Bhāva). Hence, by not respecting his words, even this Bhāva or attitude of being the "Lord" will not remain with him!" Hence our Lord does a "truthful" act, that "Those signs and virtues, through which My "foolishness" is proved or sustained (or seen), I will renounce and give up such attitudes of a being "Jeeva" or of the "material nature". "Oh! Foolish person! – through this addressal, the Lord has brought out the nature of "foolishness" of the messenger! The Lord told further, "Through signs and symbols, seen outside in Me, by all persons in this world, you are now prattling so much and consider yourself (Poundraka) as being the greatest person! Hence. I will no more exhibit My "ignorance", and through this you will no more be able to indulge in your "prattling"! Due to this only, you have used the words "These are my signs". i.e. you have taken the nature of being a "Jeeva". The real meaning of these sentences Poundraka is this, "Oh Lord! I will give up all my virtues and qualities (which I have claimed to be "Mine" so far) and due to this, I will surrender to you, and as I have surrendered to you, let me attain you totally "OUR LORD IS THE REAL REFUGE OF A JEEVA AND THE LORD ALWAYS REMAINS AS THE LOVING REFUGE (AASHRAYA) OF THE JEEVA ONLY.

Whatever the Lord said now, is not contradictory, as per the above analysis.

Poundraka had told that, "I am deserving to be taken as the "refuge" by all i.e. everyone should "surrender" to me! This is not right, as one should take "refuge" in Brahman only, and not in any "Jeeva"!

Through the next verse, the Lord is "determining" the correct nature of taking "refuge" (Saranam).

मुखं तदपिधायाज्ञ कङ्कगृध्रबकैर्वृतः ।
शयिष्यसे हतस्तत्र भविता शरणं शुनाम् ॥९॥

VERSE 9 Meaning: "The vultures, eagles and cranes surround the ones, who have covered their faces and are asleep through death! Then, they will surrender to the dogs."

श्रीसुबोधिनी–तत्रैव काशीनिकटे त्वं शुनां शरणं भविता। अहोरात्रसमसङ्ख्याताः तद्देवताः यमालये श्वानः तिष्ठन्तीति प्रसिद्धिः। जीवाश्च श्वान इत्यपरे। 'गतिसामान्यात्'। 'क्षुत्परीतो यथा दीन' इति वाक्यात्। इन्द्रियाणि वा कुत्सितरतानि। त एव हि तादृशं शरीरमाश्रयन्ति। कालावयवा जीवा इन्द्रियाणि वा। मुखपिधानकर्ता पुत्रादिर्भवति। सर्व एव मारणीया इति मुखस्यापिधानमेव। **अज्ञेति**। ज्ञानिनो ज्ञानेन देहो दग्धो भवतीति शेषप्रतिपत्तिः, यथाकथञ्चिदपि भवतीति अपिधानं 'तदा' न दूषणं भवेत्। अतस्तद्व्यावृत्त्यर्थं संबोधनम्। कङ्कास्तामसाः, गृध्रा राजसाः, **बकाः** सात्त्विका इति त्रिविधैरपि भक्षकैर्वेष्टितः। आधिभौतिकाद्यभिमानिन्यो देवताः सर्वाश्चातः परं न परिपालयिष्यन्तीति। शरणं हि तेषामनुद्वेजकं भवति, तज्जीवतो न भवतीति, हतः सन् यदा शयिष्यसे, तदा शुनां शरणं भवितेति संस्काराभावोऽप्युक्तः। देहस्य येयं प्रतिपत्तिरुक्ता, साऽस्मृता। अन्ते युद्धसमये तत्रासक्तो न भविष्यतीति बोधनार्था। तदैव तस्य मोक्षो भवेदिति मोक्षदात्रा तथैव वक्तव्यम् ॥९॥

स दूतस्थैवोक्तवानिति दूतो गुरुस्थाने जात इत्याह **इति दूत** इति।

SRI SUBODHINI: In Kaasi, these people will take refuge in the "dogs". These "dogs" referred to here, by the Lord, indicate the "deities" of innumerable numbers (like the days and nights), who live in the abode of Lord Yama (of death). Secondly, the "Jeevas", who have died and reached the abode of Yama, are also called as the "dogs". The persons, whose "senses" are

very fond of or attached to petty and limited objects, are made to attain these types of forms (bodies). The "Jiva" and the "senses" are the limbs (AVAYAWA) of the factor of "time" (Kaala). The ones, who cover their faces are the "sons and others", and all of these have to die! Hence, usually the faces are covered after death.

The physical body of a "Jnāni" is burnt up by him, through the fire of his spiritual knowledge. Others are destroyed in so many ways. Hence, when there is no blemish in "covering" the faces, it is appropriate to all call these persons as "ignorant"!

The vulture is Tāmasik, the eagle is Rājasik, the crane is Sātwik! These three types of "eaters", will envelop the persons (dead). After death, they will all take "refuge" in the "dogs" only. What the Lord intended to tell was, that "even the "Samskara" (purificatory ceremonies for the dead) ceremonies will not take place for you, after death." The Lord also conveyed, here, as the "giver of liberation" that, "You will not remember your body or get attached to it in the end, when the fighting will take place". The Lord wanted him to realize as to what happens to every human being, as death is inevitable. The Lord was desirous of conferring the benefit of "liberation" on Poundraka.

The messenger went back and told his master, exactly, what the Lord had told him. The "messenger", now took the role of a "Guru" to his master. This is being described in the next verse.

इति दूनस्तदाक्षेपं स्वामिने सर्वमाहरत् ।
कृष्णोऽपि रथमास्थाय काशीमुपजगाम ह ॥१०॥

VERSE 10 Meaning: "Our Lord had uttered these words of "challenge" and "ignoring" (of Poundraka's demands), and the messenger told all these words fully to his master. Our Lord also sat on His chariot and came to Kaasi."

श्रीसुबोधिनी–तद्भगवतोक्तमाक्षेपं स्वामिने स पोषक इति तद्धितार्थं सर्वमेवाहरत्, नत्वन्यथाभावं न्यूनं वा कृतवानित्यर्थः। वाक्यं प्रेषयित्वा स्वयमपि प्रस्थित इत्याह **कृष्णोऽपि रथमास्थाये**ति। यद्यपि भगवान् तत्रैव प्रादुर्भूतः तस्य मुक्तिं दातुं शक्तः, तत्रापि कृष्णः फलरूपः भक्तकृपालुर्वा। सोऽप्यभेदमार्गेण भक्तो भवतीति, तत्स्त्रीणां दुःखं भवतीति, यद्यपि भगवता न गन्तव्यम्, तथापि रथमास्थाय रथस्थितः सुस्थो भक्तकार्यं करोतीति काशीमुपजगाम। तामसस्थाने भगवदाविर्भावः सहसा न भवतीति स्वयमपि काश्यां न प्रविष्टः, अन्यथा काशीत्वमेव न स्यात्। अत एव उप समीप एव जगाम ॥१०॥

सोऽपि ग्रामाद्बहिर्भगवन्तं द्रष्टुमागत इत्याह **पौण्ड्रकोऽपीति।**

SRI SUBODHINI: All the words of "challenge and ignoring" spoken by our Lord Shri Krishna were conveyed by the messenger to his master Poundraka. He did not say anything else. Our Lord after sending the message, went to Kaasi, riding His chariot. As our Lord is the Lord of the Universe (Bhagawān), although He was seated on the chariot, he was capable of conferring "Mukthi" (liberatiobn), as HE could do so, being already seated in the heart of Poundraka! From this angle, our Lord's going over there personally, does not seem to be appropriate! Even then, the Lord went to Kaasi. The reason for this, was that our Lord is Shri Krishna AND HE IS THE "RESULT" (PHALAM) OF ALL SPIRITUAL EFFORTS AND ALWAYS BLESSES HIS DEVOTEES. He decided now, that He should personally go to Kaasi to bless the devotees there.

Poundraka, was not a devotee of our Lord, but even then, he will also attain our Lord, through our Lord's blessings. If the Lord did not go there, the womenfolk of Poundraka will become sorrowful, by not being able to get the "Darsan" of our Lord! – as our Lord is the "end result" (the ultimate goal) for everyone. Our Lord wanted to remove their sorrow also. Hence with a view to accomplish, all the various tasks, our Lord went to Kaasi, seated on His chariot. The main goal and aim of our Lord was to do the blessings on His devotees, and to complete "their" tasks! He went up to Kaasi, but did not enter the city. Kaasi is the place of "Tamas", and our Lord's "manifestation" will not take place there, easily or suddenly. Moreover, due to His own will, our Lord did not enter the city of Kaasi, If He had entered, then the "glory of Kaasi" will not be sustained. Hence He went near to this city only.

Poundraka also came out of his place (village) to see our Lord. This is explained through the next verse.

पौण्ड्रकोऽपि तदुद्योगमुपलभ्य महारथः ।
अक्षौहिणीभ्यां संयुक्तो निश्चक्राम पुराद्द्रुतम् ॥११॥

VERSE 11 Meaning: "The Mahaarathi Poundraka, on seeing our Lord's action, came out of the city, along with two "Akshowhini" army."

श्रीसुबोधिनी–अन्यथा तस्य काश्यां किंवा भवेदिति **तस्य** भगवत **उद्योगमे**तावद्दूरं समागमनम्। **महारथ** इति युद्धाभिनिवेशात् शौर्यलक्षणः स्वधर्म उक्तः। अक्षौहिणीभ्यां सहितः, तस्य तावत् बलं सहजम् सर्वसामग्र्या सहितो भगवत्समीपं गच्छेदिति। द्रुतं पुरान्नि**श्चक्रामेति**। भगवदिच्छया समागतः कालः तत्रैव शरीरं गृह्णीयादिति भयाद्द्रुतमेव पुरान्निर्गमनम् ॥११॥

काशिराजोऽपि तन्मित्रमिति तस्यांप्यर्धगतिर्भविष्यतीति तस्याप्यागमनमाह।

SRI SUBODHINI: Poundraka came quickly, along with 2 "Akshowhini" army, out of the Kaasi city, due to the reason, that he thought, as to why did the Lord come to Kaasi, from such a long distance, when He had no specific task to be completed at Kaasi? "I am also a Mahaarathi (great warrior). I also have courage to fight!" In this way, with a view to exhibit his valour and courage, Poundraka came out of the city. By bringing his army, he wanted to show, that he is a strong person, and that he should go to the Lord, with all the materials. He came out quickly out of the city. He had to leave the city very quickly, as the factor of "time" (Kaala), he thought, will catch hold of his body, within the city only. He had this fear in his mind.

The king of Kaasi was also a friend of Poundraka. He will also face the same fate. Hence he also came.

तस्य काशिपतिर्मित्रं पार्ष्णिग्राहोऽन्वयान्नृप ।
अक्षौहिणीभिस्तिसृभिरपश्यत्पौण्ड्रकं हरिः ॥१२॥

VERSE 12 Meaning: "Oh king! His friend, the king of Kaasi, came behind Poundraka, with a view to help him, along with 3 "Akshowhini" army. At this time, our Lord saw Poundraka."

श्रीसुबोधिनी–तस्य काशिपतिरिति। मित्रत्वात्पार्ष्णिग्राहो भूत्वा अन्वयात्। **नृपेति** सम्बोधनम्। राजधर्मस्तथाविध इति ज्ञापयितुम्। तिसृभिरक्षौहिणीभिः सहित इति। तस्य तावदेव बलम्। तत्र भगवान् प्रथमं कृपया पौण्ड्रकं दृष्टवानित्याह **अपश्यत्पौण्ड्रकमिति।** भगवज्ज्ञानेन विद्धः स्वाभाविकं दोंषं त्यजतीति। यतो हरिः ॥१२॥

तथा कृपायां तस्य जीवत एव सारूप्यं हेतुत्वेन वर्णयति **शङ्खेति।**

SRI SUBODHINI: The king of Kaasi, was Poundraka's friend. Hence, with a view to help his friend,

he took his army and came behind Poundraka. The addressal of the king as "Oh king! (Nripa) denotes, that the royal duties and behaviour are like this only. He came along with three "Akshowhini" army, as he had only this much army.

Here, our Lord SAW POUNDRAKA WITH EYES OF COMPASSION AND GRACE! WHEN A PERSON IS BLESSED WITH THE KNOWLEDGE ABOUT OUR LORD, ALL HIS "BLEMISHES" GET DESTROYED, AS OUR LORD IS SRI HARI, HE REMOVES AND DESTROYS THE SINS OF EVERYONE!

When, he was "alive" only, he got the blessing of the liberation of "Saarupya" (of attaining the same Divine form like that of our Lord), and this was caused by the grace of our Lord. This is being described, through the next verse.

शङ्खार्यसिगदाशार्ङ्ग श्रीवत्साद्युपलक्षितम् ।
बिभ्राणं कौस्तुभमणिं वनमालाविभूषितम् ॥१३॥

VERSE 13 Meaning: "Poundraka was seen beautified with the conch, the discus, the mace and the "Sharngha" bow! He was also wearing the "Srivatsa" symbol and the "Kaustubha" gem, along with the garland "Vanamaala" on his neck."

श्रीसुबोधिनी–कृत्रिमसहजभुजेषु शङ्खं अरिश्चक्रं च सहजयोर्धृतवान्। गदाशार्ङ्गौ कृत्रिमयोः। श्रीवत्सादिचिह्नान्यपि कृतवान्। कौस्तुभसमानाकृतिमणिं कृत्वा कण्ठे स्थापितवान्। अन्ये तु श्रीवत्सकौस्तुभौ चर्म छित्वा तत्र स्थापितवानित्याहुः। तथा सत्यकृत्रिमता स्यादिति। **वनमालाविभूषितमिति।** यथैव नित्यनूतना भवति, तथा वनमालां सम्पादयतीति ॥१३॥

SRI SUBODHINI: Poundraka had 4 arms – two

artificial and two real! In the natural arms, he was carrying the "conch" and the "discus", and in the "artificial" arms, he was carrying the "mace" and the "Shrangha" bow! He was also wearing the "SRIVATSA" symbol. He had a gem, resembling the "Kaustubha" gem, tied around his neck. He had cut the skin to make the Srivatsa symbol, and to wear the gem also. His "artificial" embellishments looked "real". As regards the garland, he was seen wearing, the really new looking "Vanamaala" – the garland of 5 forest flowers!

कौशेयवाससी पीते वसानं गरुडध्वजम् ।
अमूल्यमौल्याभरणं स्फुरन्मकरकुण्डलम् ॥१४॥

VERSE 14 Meaning: "He was seen wearing the yellow Pītambara dress, had the flag with the Garuda symbol; an invaluable crown and brilliant ornaments were worn by him! On his ears, the earrings of the shape of fish, were seen illuminating."

श्रीसुबोधिनी–कौशेयवाससी पीते, भगवानिव वसानः समागतः, न तु कञ्चुकादिकं परिधाय, अन्यथा अन्ते वेषवशादन्यथा गतिः स्यात्। **गरुडध्वजमिति**। चित्रमयीं दारुमयीं वा गरुडमूर्तिं ध्वजे स्थापितवानिति। भजनीयोऽन्यो नास्तीति, धर्मश्चान्यो न कर्तव्य इति, भक्तैः सह स्वयमात्मानमेव पूजयतीति, अमूल्यमेव मौलिमाभरणानि च सम्पादितवान्। तथैव मकराकृतिकुण्डले। ध्यानेन भगवदावेशाच्च सर्व एव भगवद्धर्मास्तत्राविष्टा इति **स्फुरत्**पदेन सूचितम् ॥१४॥

तस्य रूपं दृष्ट्वा भगवान् संतुष्टः अभिनन्दनं कृतवानित्याह।

SRI SUBODHINI: Poundraka was seen wearing, like our Lord, the yellow silk Pītambara dress. He was not wearing the "Kanchuka", which our Lord wears. If he had not come without wearing the dress like our Lord, he would have met a different "end" ultimately! He had

also penned the symbol of "Garuda bird" on his flag – made of a picture or made up by "wood". He had decided, that there is no one else, who deserves to be worshipped (than Lord Shri Vaasudeva), and he did not want to follow any other system or way also (except that of our Lord). By doing all this, he was worshipping all the devotees and himself as Shri Vaasudeva. He was seen wearing an invaluable crown and ornaments also, together with the "fish shaped" earrings! By doing contemplation on our Lord, and due to the "ingress" of our Lord into him, the qualities and virtues of our Lord had entered into him. This "nature" (Bhāva) is denoted through the word "Spurata" (inspired) used in the verse.

On seeing such a "form", our Lord became happy, and our Lord "greeted" him, as per the next verse.

दृष्ट्वा तमात्मनस्तुल्यं वेषं कृत्रिममास्थितम् ।
यथा नटं रङ्गगतं विजहास भृशं हरिः ॥१५॥

VERSE 15 Meaning: "Like an "actor" has come into the stage of a drama, fully "made up", Poundraka, was seen standing before himself, by our Lord, of the same dress and everything else like Himself, albeit in an artificial way! Then the Lord loudly laughed out on this!"

श्रीसुबोधिनी–दृष्ट्वा तमात्मनस्तुल्यं वेषं कृत्रिममास्थितमिति। परं कृत्रिमम्। **आस्थितमिति** तत्रासक्तिर्महतीति वेषस्य न केनाप्यंशेन भङ्गः सूचितः। कृत्रिमत्वे गतिर्न भविष्यतीत्याशङ्क्य, रसोत्पादकत्वात् 'त्स्थाय्येव भावो रस' इति 'अधिकं तत्रानुप्रविष्ट'मिति निरूपयितुमाह **यथा नटं रङ्गगतमिति।** अतिहर्षात् भृशं विजहास। तस्य सर्वं भावं स्मृत्वा सर्वस्यैवाभिनन्दनं कृतवानित्यर्थः। यतो हरिः ॥१५॥

ततः सेनायाः प्रथमं भगवत्यतिक्रममाह **शूलैरिति।**

SRI SUBODHINI: On seeing the "artificial" Vaasudeva, standing before Him, identical to Himself, our Lord Sri Hari began to laugh out of joy! The word "made up" has been used to denote, that there was near "perfection" in this "make-up", as Poundraka was very attached to this "form" of our Lord! (i.e. He had taken great care to be as "same" as our Lord). But, as the two limbs etc. were all artificial, will they function? This doubt is removed by telling that, though "artificial", these "limbs" gave rise to bliss or joy as, this "bliss" had entered into all these limbs! To prove this, it is said, in this verse, that, like an efficient "actor" enters into the "drama" stage, fully "made-up", and also is able to originate bliss in the mind of the onlookers. In the same way, this Poundraka also, now, exhibited "bliss" (Rasa). The Lord became very joyful, seeing this "perfect imitation" of Himself and began to laugh "loudly"! Our Lord, remembering all his "parts", congratulated him for this "make-up" as He is Shri Hari, THE LORD OF THE UNIVERSE!

Through the next verse, it is described that, the army of Poundraka, attacked our Lord, in the first instance!

शूलैर्गदाभिः परिघैः शक्त्यृष्टिप्रासतोमरैः ।
असिभिः पट्टिशैर्बाणैः प्राहरन्नरयो हरिम् ॥१६॥

VERSE 16 Meaning: "Later, the army, of Poundraka, attacked our Lord with tridents, mace, shields, discus, swords, mascots, arrows, javelins, catapults and other weapons."

श्रीसुबोधिनी–शिवप्राधान्यात् प्रथमं शूलग्रहणम्। दशभिरायुधैः सर्वप्रकारेण हरिं तूष्णीं स्थितं तान् गणयन्तं प्राहरन् ॥१६॥

ततोऽक्लिष्टकर्मा भगवान तां सेनां दरीकतवानित्याह कृष्णस्त्विति।

SRI SUBODHINI: In this army the aspects of "Lord Siva" were prominent. Hence the "trident" has been referred to in the first instance. Our Lord was keeping silent, yet regarding our Lord as "ignorable and petty", the army attacked Him, with 10 types of weapons!

Later, our Lord, who does everything with "no effort" at all, separated Poundraka, from his army, to a considerable distance. This is being described, through the next verse.

कृष्णस्तु तत्पौण्ड्रककाशिराजयोर्बलं गजस्यन्दनवाजिपत्तिमत्।
गदासिचक्रेषुभिरार्दयद्भृशं यथा युगान्ते हुतभुक्पृथक्प्रजाः ॥१७॥

VERSE 17 Meaning: "Our Lord also, like the fire during the "deluge" destroys everyone, destroyed the armies of Poundraka and the king of Kaasi, consisting of elephants, horses, chariots and foot soldiers (i.e. of the four parts), through His own mace, sword, discus and arrows."

श्रीसुबोधिनी–तुशब्देन भगवतो जयमाह। तद्बलं प्रहरणकर्तृ। **पौण्ड्रककाशिराजयोरिति** सात्त्विकतामसभावापन्नयोरपि। राजसा एव हन्तव्या इति तयोरमारणमाशङ्क्य नामग्रहणम्। अङ्गानि गणयति **गजेति**। तयोरराजसत्वात् सेनाव्यवस्था कदाचित्न भवेदिति तदर्थं गणना। गदादिभिः चतुर्भिरेव आसमन्तादार्दयत् पीडितवान्। अस्त्रादिसहितैर्बाणैः कृत्वा दाहपर्यन्तं कृतवानिति वक्तुं दृष्टान्तमाह **यथा युगान्त** इति। प्रजानां क्षयौ यस्मात् तादृशो हुतभुक् प्रलयाग्निः ॥१७॥

ननु महादेवः कथं तत्साहाय्यं न कृतवानित्याशङ्क्याह **आयोधनमिति**।

SRI SUBODHINI: "Tu" (but) used here, denotes the "victory" of our Lord! The army, which attacked our Lord, belonging to the Sātwik – Tāmasik Poundraka and the king of Kaasi, consisting of the four "sections" (parts)

of elephants, chariots, horses and footmen, was "Rājasik" in nature, and the Lord decided to destroy them. Hence, He spared now Poundraka and the king of Kaasi. That the Lord, not only destroyed them, but also completed this task "totally", till their bodies are fully burnt! - through His various weapons! To explain this properly, an example is given here – like the "fire" which consumes everyone, at the end of the "Yuga" (Aeon) during the "Pralaya" (deluge)! The Lord also totally destroyed all of them!

Why did not Lord Siva help them? This is being answered, through the next verse.

आयोधनं तद्रथवाजिकुञ्जरद्विपत्खरोष्ट्रैररिणावखण्डितैः ।
बभौ चितं मोदवह मनस्विनामाक्रीडनं भूतपतेरिवोल्बणम् ॥१८॥

VERSE 18 Meaning: :Our Lord's discus had shattered into pieces the chariots, elephants, horses, foot soldiers, donkeys and camels - and this battlefield was soon filled up with these, as though the entire earth was covered by them! It got illuminated through this prowess of our Lord! This place became a joyful playground for the great warriors and got converted into the "Leela Bhoomi" of Lord Siva! The entire place looked now as very fearsome."

श्रीसुबोधिनी–चक्रेण खण्डितै रथादिभिः कृत्वा आयोधनं रणभूमिर्बभौ। तैश्चितं व्याप्तं प्रसारितम्। तर्हि तद्दृष्ट्वा मूलभूतौ पलायितौ भविष्यत इत्याशङ्क्याह **मोदवहं मनस्विनामिति।** मोदं वहतीति भूतपतेर्महादेवस्याक्रीडनं क्रीडास्थानं कृतवान्। तत्राप्युल्बणमत्युत्कटम्, येन भक्तोऽपि न स्मृतः ॥१८॥

अथ पौण्ड्रकवधार्थमुद्यतः स्वोपदिष्टोर्थस्तेन विस्मृतो मा भवत्विति पुनः स्मारयति **अथाहेति** द्वाभ्याम्।

SRI SUBODHINI: Our Lord's "discus" had cut into every thing like the chariots and others, and all these

"cut away" items, it is said, beautified or illumined this "earth" at that time! The entire area was enveloped with these mangled items. Did Poundraka and the king of Kaasi run away on seeing all these? Removing this doubt, it is said, that, such a battlefield gives joy and bliss to the real warriors and fighters. Our Lord had converted this battlefield into a "play – Leela Bhoomi" for Lord Siva - that Lord Siva, while enjoying His "play", forgot completely about His devotees!

Through the next two verses, it is described that the Lord got ready to destroy Poundraka, after reminding him about the message delivered to him, through his messenger.

अथाह पौण्ड्रकं शौरिर्भोभो पौण्ड्रक यद्भवान् ।
दूतवाक्येन मामाह तान्यस्त्राण्युत्सृजामि ते ॥१९॥
त्याजयिष्येऽभिधानं मे यत्त्वयाज्ञ मृषा धृतम् ।
व्रजामि शरणं तेऽद्य यदि नेच्छामि संयुगम् ॥२०॥

VERSES 19 and 20 Meaning: "Our Lord began to tell Poundraka, "Oh Poundraka! You had sent your message through your messenger! You had told Me to renounce My weapons. Now I am following your advice by aiming all My weapons on you! Oh foolish one! You have falsely, assumed My name unto yourself, and, now, I will get that name "released" from you! If I was not eager to fight with you, then only, I will take refuge in you, after surrendering to you! But, I am very eager to fight with you. Hence I have come."

श्रीसुबोधिनी–शौरिरिति पितृपितामहनाम्ना भगवत उत्कर्षं **पौण्ड्रकेति** तस्यापकर्षं चाह **भो भो पौण्ड्रकेति**। तस्य सहजो दोषः भगवता कीर्तित इति तन्नाशो निरूपितः। यद्भवान् दूत वाक्येन मामाह, तान्यस्त्राणि सहजानि

ते तुभ्यं त्वदर्थं उत्सृजामि, यैस्त्वं सहजस्तादृशो भविष्यसि। मे अभिधानं वासुदेवेति यत्त्वया मृषा धृतम्, भगवद्भावात् पूर्वमेव बालकवाक्येन स्थापितम्, तत्त्याजयिष्ये। सहजं तु दास्यामीति। यदि संयुगे न हनिष्यामि, तदा निकटे समागत्य सायुज्यं दास्यामि। इदानीं युद्धार्थमेवागत इति सारूप्यमेव प्रयच्छामि। अयं दोषः दूतप्रेषणाज्जातः, अन्यथा सायुज्यमेव भवेत्। यदि तूष्णीं तिष्ठेदित्यर्थः। अनेनैवमपि सूचितम्। इदानीमपि चरणे चेत्पतति, सायुज्यमेव दास्यामीति ॥२०॥

तथाप्यनिवृत्तं भगवान्मारितवानित्याह **इति क्षिप्त्वेति।**

SRI SUBODHINI: The word "Sauri" used here, denotes our Lord's "paternal" lineage of father and grandfather. By this reference, the glory of our Lord's greatness is described. But using the word of "Poundraka", the "low petty nature" of the latter is being indicated. "Hey! Hey! Poundraka! - this addressal by our Lord indicates, that the Lord had pointed out at his natural "blemish", and also hinted at his eventual destruction! Our Lord said, "You had, through your messenger communicated to Me your challenge and demands. I am now putting away, all My weapons, which I usually carry – but on you! These weapons will make you, as before i.e. natural! (as your "artificiality" will be ended!). My name was "Vaasudeva", and this "name" has been taken by you as "your own", and you desired to be known as the Lord of the Universe "Shri Vaasudeva". This action of your's has been caused by your "thinking about Me" and on being prompted through the words of "boys" (ignorant persons). In the first instance, I will get you released from this, and restore you back to your natural form and name. If you are not killed by Me, in this fight, then, on your coming near to Me, I will confer the blessings of "liberation of oneness with Me" (Saayujyan) on you. As

I have come now with a view to give a "fight", I will bless you with the "liberation of My form" (Saarupya) only! You have committed this offence (blemish) by sending your messenger to Me. If you had not sent your messenger to Me, I would have blessed you with the "liberation of oneness with Me: (Saayujyan) i.e. IF YOU HAD KEPT QUIET, I WOULD HAVE BLESSED YOU WITH THE EXALTED "MOKSHA", HAVING BECOME SATISFIED WITH YOUR "IMITATION" OF ME! FROM THESE WORDS, THE LORD HINTED TO POUNDRAKA, THAT, IT IS NOT LATE AT ALL-THAT, EVEN IF HE NOW SURRENDERS TO OUR LORD, OUR LORD WILL BLESS HIM WITH THE MUKTHI OF MAKING HIM ONE WITH HIMSELf! (SAAYUJYAM).

Even after telling like this, Poundraka never felt the necessity to surrender to our Lord. Hence the Lord had to destroy him – as told by the next verse.

इति क्षिप्त्वा सितैर्बाणैर्विरथीकृत्य पौण्ड्रकम् ।
शिरोऽवृश्चद्रथाङ्गेन वज्रेणेन्द्रो यथा गिरेः ॥२१॥

VERSE 21 Meaning: "In this way "ignoring" him, our Lord at first, through His sharp arrows shattered his chariot and like Indra had cut away the wings of the "flying mountains", He cut away his head through His discus (Chakra)."

श्रीसुबोधिनी–क्षेपो दोषस्मारणम्, सितैः तीक्ष्णैर्बाणैः अश्वान् हत्वा विरथीकृत्य चक्रेण शिरश्चिच्छेद। भक्तवधोऽनुचित इत्याशङ्क्य, परोपद्रवकारित्वात् मारितवानिति ज्ञापयितुं दृष्टान्तमाह **वज्रेणेन्द्र** इति। यद्यपि 'विष्णुः पर्वतानामधिपति।' इति तेषां पक्षच्छेदोऽनुचितः, तथापि लोकेत्युपद्रव-कर्तृत्वाद्धननमिन्द्रद्वारा। पक्षावेव शिरःस्थानीयौ ।।२१।।

सात्त्विकवधमुक्त्वा तामसवधमप्याह **तथा काशिपतेरिति।**

SRI SUBODHINI: In this way, the Lord made Poundraka remember his own "sins, blemish and offences", and made him feel "small and petty". Later, He used His sharp arrows to destroy his horses and made him, devoid of his chariot. Through His "Sudarsana discus", the Lord cut away, his head also. Poundraka was a devotee and we may think, that his "killing" was not appropriate! Answering this, it is said, that, although he was a devotee, in a way, he had in him, a tendency to give sorrow and difficulties to others! Hence, the Lord had to destroy him. An example is being given here to substantiate the Lord's action. In the olden days, all the mountains were blessed with "wings", and they used to "terrorize" people through this! Although Lord Vishnu is the presiding deity of the "mountains", as they were giving enormous sorrow to people, then our Lord, through His form of being "Indra", cut away their "wings" with His "Vajra" weapon. Here the "wings" are compared to the "head" of Poundraka.

After the killing of the "Sātwika" person, through the next verse, the killing of the "Tāmasik" king of Kaasi is being described.

तथा काशिपतेः कायाच्छिर उत्कृत्य पत्रिभिः ।
व्यपातयत्काशिपुर्यां पद्मकोशमिवानिलः ॥२२॥

VERSE 22 Meaning: "In the same way, our Lord caused the cutting of the head of the king of Kaasi, and like the whirlwind lifts away the stalk of a lotus flower (plant), this severed head was carried on His arrow and flung inside the city of Kaasi!"

श्रीसुबोधिनी–विरथीकृत्य तमप्याक्षिप्य। चक्रेण हतो मुक्तो भविष्यतीति,

छिन्नमपि शिरश्चेद्भगवान् पश्येत् तथापि मुक्तो भवेदिति कालावयवभूतैः **पत्रिभिर्बाणैः** शिर उत्कृत्य काशिपुर्यां व्यपातयत्। साहाय्यं शरीरेणैव कृतमिति शरीरांशः तस्य मुक्तः कृतः। तस्य मध्ये पतनादिकमाशङ्क्य दृष्टान्तमाह **पद्मकोशमिवानिल** इति। अनेन व्याजेन भगवान् महोदेवे तच्छिरः कमलपूजां कृतवानिति द्योतितम् ॥२२॥

युद्धमुपसंहरन् भगवतो द्वारकागमनमाह **एवं मत्सरिणं हत्वेति।**

SRI SUBODHINI: The Lord caused the king of Kaasi also to loose his chariot, after making him remember his "blemish". The Lord knew that, if this king was killed by His discus, then the cut away head, on seeing the Divine form of our Lord, at the time of death, will attain "Mukthi" (liberation). Hence to avoid this granting of liberation, our Lord, through His arrows, which symbolized the "limbs and parts" of "time" (Kaala), cut away his head, and made these arrows carry the head, and fall inside the city of Kaasi. The king of Kaasi had helped Poundraka, through his "body", and due to this, the Lord caused his "body only" to be liberated (as the "head" was sent to Kaasi, his body was kept along with Poundraka). An example is given here, as to how this "head" was flung away! Like a whirlwind carries away, so very easily, but with tremendous force, a tender stalk of the lotus plant (stem), the "head" fell inside the city, in the "middle" portion. It looked, as though that our Lord offered the lotus flower, represented by the "head", to Lord Siva, with a view to worship Him! This is the purport of this action of our Lord!

After finishing his "battle", the Lord began to return to Dwaraka. This is being explained, through the next verse.

एवं मत्सरिणं हत्वा पौण्ड्रकं ससखं हरिः ।
द्वारकामाविशत्सिद्धैर्गीयमानकथामृतः ॥२३॥

VERSE 23 Meaning: "Our Lord, whose fame and glory are being sung by the realized souls, now, after killing the inimical Poundraka, along with his friend, came to Dwaraka."

श्रीसुबोधिनी–भक्तस्यापि हनने मात्सर्यमेव हेतुः, काशिराजवधे तत्सखित्वं हेतुरिति। ततो भगवत्कृतं लोकशास्त्राविरुद्धमिति ज्ञापयितुं **सिद्धैर्गीयमानकथामृत** इत्युक्तम्। एवं सर्वदुःख हर्ता तेषां दुःखं दूरीकृत्य द्वारकामाविशत् ॥२३॥

पौण्ड्रकस्य हननानन्तरं या गतिर्जाता तामाह **स नित्यमिति।**

SRI SUBODHINI: Poundraka was a devotee of our Lord, even then (for the reason cited above), he had to be killed. He was always "inimical" to our Lord! (He hated our Lord). Likewise, the king of Kaasi also was killed, as he was the friend of the "inimical" Poundraka. This "action" of our Lord is not against the "worldly" and the "scriptural" rules. To show this clearly, it is said, that the "noble Mahatmas and realized souls sung the praise of our Lord's Divine Leelas, as enacted now, during this incident" – through this, it is clearly proved, that the action of our Lord is not against the rules of this world and the scriptures. Our Lord's "praise" is always being done by the realized and noble Mahatmas! Our Lord, who removes the sorrow of everyone, after mitigating the sorrow of those persons living there, came back to Dwaraka.

After the death of Poundraka, what happened to him is being described by the next verse.

स नित्यं भगवद्ध्यानप्रध्वस्ताखिलबन्धनः ।
बिभ्राणश्च हरे रूपं स्वरूपं तन्मयोऽभवत् ॥२४॥

VERSE 24 Meaning: "This Poundraka, in his own way, was daily thinking and contemplating on our Lord only, on a continuous basis! Due to this, all his "bondages" were cut away and destroyed and, as he had taken on the Divine form of our Lord in his body, after death, he attained the "same form like our Lord" (He became filled up with the Divine form of our Lord)."

श्रीसुबोधिनी–स तन्मयोऽभवत्, तेन व्याप्तोऽभवत्। आत्मनि परमात्मा आविष्ट तेनावेशी जातः। शरीरेन्द्रियप्राणान्तःकरणसद्भावे आधिदैविकानि शरीरादीनि तत्राविष्टानि, अन्यथा तु स्वतन्त्रावेशीव भगवद्गणो जातः, तत्र च भगवत इव तस्यापि लीला भविष्यतीति मुख्यः पक्षः। विष्णुदेवतानुरूपत्वे तु वैष्णवलोके तथात्वमिति शङ्खचक्रादिभावस्यैव प्राधान्यादिति केचित्। तस्य तथात्वे हेतुमाह। **नित्यं** भगवद्ध्यानेन प्रध्वस्तानि अविद्याकामकर्मादीनि मात्सर्यादीनि च पश्चादुत्पन्नानि उभयविधान्यपि बन्धनानि यस्य। अनेन देहान्तरोत्पादकं कर्म निवर्तितम्। भगवदावेशे हेतुमाह **बिभ्राणश्च हरे रूपमिति।** हरिः रूप्यते अनेनेति शङ्खचक्रादिभावसमुदायः। तं बहिर्बिभ्रत्। स्वरूपं तु मनसा बिभ्रत्। चकारात्तत्क्रियादीनां सर्वेषामाधानमुक्तम्। एवं सर्वसामग्र्यां तन्मयत्वं युक्तमेव। पौण्ड्रकस्य गतिमुक्त्वा तेन सहागतस्य काशिराजस्यापि कथं सा न गतिरिति शङ्कां वारयितुं तदुत्पन्नानां तदीयानां सर्वेषामेव परमं दोषमाह यावदध्यायपरिसमाप्ति। अर्थात्तेऽपि निरुद्धाः, तीर्थमपि निरुद्धं भवतीति निरूपितम् ॥२४॥

SRI SUBODHINI: Poundraka became "filled" up with our Lord i.e. in his "Aatma", our Lord, who is the "Paramaatma" (the supreme Aatma) had now entered. Hence, he became fully of the nature of our Lord. When he was alive in this world, with his body, senses and vital air, the "Divine" body etc. had entered into him.

He became now, alternatively, through an independent ingress of our Lord's nature, a devotee "belonging" to our Lord and for him, will there be "Leelas" like our Lord Himself!? This happens only in the "world of Vishnu". Hence, importance is given for the wearing of conch, discus etc. What is the reason for the attainment of this status? Some say that HE WAS, DAILY, CONTEMPLATING AND THINKING ABOUT OUR LORD, AND DUE TO THIS, HIS IGNORANCE, DESIRES, THE BONDAGE OF PAST ACTIONS AND THE "ENMITY", WHICH HE HAD DEVELOPED LATER FOR OUR LORD – ALL OF THESE GOT DESTROYED! Again, as all his past actions (Karma) were also destroyed, and there was no "Karma" left in him, which would force him to take another birth! No more, he will be required to take another birth and body! How did this type of "ingress" (Aavesa) of our Lord take place in the case of Poundraka? The reason for this is being told that HE HAD ALWAYS WORN ON HIS PERSON, OUR LORD SRI HARI'S CONCH, DISCUS, MACE AND LOTUS! This enabled him to get the grace and "ingress" of our Lord, into him! He had worn these weapons on his person, in the outside only. But in his mind, he had accepted them and he always contemplated on our Lord – as he always wanted to be the Lord Himself and claimed as such! The word "Cha" has been used to indicate that the Lord's "actions" had also got ingressed into him! In this way, on attaining everything pertaining to our Lord, he became "Tanmaya" (fully absorbed in our Lord). This is indeed appropriate. Why did not the king of Kaasi also attain the same "fate" (Gati), which Poundraka attained? Our Shri Mahaprabhuji removing this doubt, says that, all the

"blemish", which arose from the side of the king of Kaasi, are being described up to the end of this chapter i.e. all of these persons, belonging to the king of Kaasi became our Lord's "devotees" through our Lord blessing them with "Nirodha"; not only this, the entire Kaasi city was blessed with Nirodha by our Lord. This will be described subsequently.

शिरः पतितमालोक्य राजद्वारे सकुण्डलम् ।
किमिदं कस्य वा वक्त्रमिति संशिश्यिरे जनाः ॥२५॥

VERSE 25 Meaning: "On seeing the fallen head along with the earrings on the royal gate, the citizens of Kaasi, doubtingly began to ask, as to what is this, and whose face is this?"

श्रीसुबोधिनी–यद्भगवता पत्रिभिः शिरश्छिन्नम्, तद्राजद्वारि पतितम्, तदालोक्य। राजत्वज्ञापनाय **सकुण्डलमिति**। मुखं रुधिराविलमिति कुण्डले अभिज्ञापके निरूपिते। आदौ पतनसमये किमिदं पतितमिति बुद्धिरुत्पन्ना, ततः शिर इति ज्ञात्वा कस्येति, ततो राज्ञो भविष्यतीति ज्ञातेऽपि वक्तुमयुक्तत्वात्संशिश्यिरे। संशयं प्राप्ताः ॥२५॥

ततोन्तरङ्गाः समागत्य निश्चयं चक्रुरित्याह **राज्ञः काशिपतेरिति।**

SRI SUBODHINI: Our Lord had caused the "head" to be cut away from the body to fall on the royal gate of the city of Kaasi. On seeing this "head" only, the citizens of Kaasi got doubts! That this is the "head of the king" – is indicated by the word "Kundalam" – his brilliant earrings! Usually, the kings only wear such big earrings! The face was not identifiable due to blood all over it. Only the earrings could be identified. When the "head" fell with a thud, all the citizens asked, as to what had fallen? After finding the fallen object as a "head", they asked the next question, as to whose head it was?

On seeing the earrings, they realized that this head may be that of the king himself. Even then, due to utter surprise, they could not conclusively say anything on this, and that is why, it is said, in this verse, that they were still doubtful!

Later, the relatives of the king came and after identification, got certain that this "head" belonged to the king of Kaasi, and this is described through the next verse.

राज्ञः काशिपतेर्ज्ञात्वा महिष्यः पुत्रबान्धवाः।
पौराश्च हा हता राजन्नाथ नाथेति प्रारुदन् ॥२६॥

VERSE 26 Meaning: "The queens, sons, relatives and servants etc. identified the "head" as being that of the king of Kaasi, and got determined accordingly. Then, all of them began to weep loudly telling, "Oh King! Oh master and Lord! Alas! We are all dead"!

श्रीसुबोधिनी–महिष्यः स्त्रियः, बान्धवा गोत्रिणः, पौराः सेवकाः, चकारादन्येऽपि साधारणाः, तथा वक्तुमनुचितमित्याशङ्क्य, तेषां तुल्यव्यसनत्वं निरूपयितुमाह **हा हता राजन्निति**। माहात्म्ये **राजन्निति**। स्नेहे **नाथेति**। यथा स्ववधे राजा बोध्यते, तद्वद्बोधयांचक्रुरित्यर्थः। चकारात्पितः स्वामित्रित्याद्यपि। स्ववधे यथा क्लेशेन रोदनम्, तथा मुखतो वदन्त एव रोदनं कृतवन्तः ॥२६॥

ततः क्षत्रिय इति मानभङ्गार्थं भगवतैवं प्रदर्शितमिति वैरं सिसाधयिषुः विष्णोः समानौ ब्रह्मशिवौ ज्ञात्वा तयोराराधनार्थं प्रवृत्त इत्याह **सुदक्षिणस्तस्य सुत इति।**

SRI SUBODHINI: Although, to group the queen, relatives, common citizens and servants is not appropriate – but this is done, with a view to emphasize their sorrowing state of mind! "Oh king! On your death we have all died". By the use of the word "king", the glory

of the king has been indicated. The word "Nātha" (leader – Swami) expressed their love for him. They called him as their "master" and "father". They cried as though that, it is they, who had died, and wept in the same way by also speaking all the above words!

Later his son (Sudakshina) being a Kshatriya, realized, that the Lord had deliberately enacted this "act", with a view to "humiliate" the king of Kaasi. Due to this, he realized, that Lord Siva or Lord Brahma only can successfully bear enmity to Lord Vishnu (our Lord). Hence he decided to worship them, and this is described through the following verse.

सुदक्षिणस्तस्य सुतः कृत्वा संस्थाविधिं पितुः ।
निहत्य पितृहन्तारं यास्याम्यपचितिं पितुः ॥२७॥

VERSE 27 Meaning: "His son was Sudakshina. After performing the ceremonies for his deceased father, he took a vow that, "I will kill the killer of my father and avenge my father's enemy! I will, in this way, get freed from the debt of my father!"

श्रीसुबोधिनी–ब्रह्ममहादेवौ पितृहन्ता तस्य सहजो देहादिदोष इति तद्वधार्थं प्रयत्नं करोतीति तूष्णीं स्थितौ। जातश्चार्थस्तथैव। बहुदक्षिणयज्ञादुत्पन्नः। **सुदक्षिण** इति वैदिकप्रकारे तस्य श्रद्धा, अन्यथा राज्ञामनुवृत्तिमेव लौकिकीं कुर्यात्। संस्थाविधिः पारलौकिकी क्रिया। पितृत्वात्तदावश्यकम्। ततोऽपि क्षत्रियो न निष्कृतो भवतीति पितृहन्तारं स्वादृष्टशरीरादिकं हत्वैव अपचितिं यास्यामीति ॥२७॥

स्वबुद्ध्यै विचारितवानित्याह **इत्यात्मनाभिसंधायेति।**

SRI SUBODHINI: In fact, the "real" killer of the father was the "father's own" actions and blemish only, which were naturally with the father!. Hence, Sudakshina is now putting effort to kill these! Due to which reason,

Lord Siva and Lord Brahma were silent and in the end, this only happened i.e. Sudakshina was destroyed.. This Sudakshina had got originated, through a "sacrifice" (Yagna) in which, a lot of "Dakshina"(gifts) was distributed generously. That is why his name became "Sudakshina"! He was devoted to the Vedic actions and rituals. If this was not so, he would have also followed the "usual" traditional response of the kings, when they hate someone else – they would go and fight! But due to his devotion to the Vedic actions, he did not go and attack Dwaraka. He, at first, performed all the ceremonies required for his father, as it is the duty of a good son to do this.. But just by doing all these rituals, he thought that, he was not free of the "debt", which he owed to his late father. Hence he decided, that he will become free of this "debt", only after killing the "killer" of his father – and avenge his death too!

His "thoughts" are being described in the next verse.

इत्यात्मनाभिसंधाय सोपाध्यायो महेश्वरम् ।
सुदक्षिणोऽर्चयामास परमेण समाधिना ॥२८॥

VERSE 28 Meaning: "In this way, after getting determined in his mind, he took along with him Brahmins, and began to worship Lord Siva, with a concentrated mind."

श्रीसुबोधिनी–'सोपाध्यायो ब्राह्मणसहितः। **महेश्वरमिति**। ब्राह्मणादपि महादेवं महान्तं मन्यते। कदाचिद्ब्राह्मणाः, ब्रह्मण्यो भगवानिति पक्षपातं कुर्यरिति। **परमेण समाधिनेति**। योगेन महादेवस्तुष्यतीति। परमः साक्षान्महादेवप्रीतिजनकः। समाधिः चित्तैकाग्र्यम्, तेन तुष्यतीति शैवतन्त्रसिद्धत्वात्तथा कृतवान् ॥२८॥

ततः प्रीतो महादेवः। ननु भगवत्सान्निध्य एव समाधिः फलसाधक इत्याशङ्क्याह **अविमुक्त** इति।

SRI SUBODHINI: He took Brahmins along with him to perform the worship and began to conduct the worship of Lord Siva. He thought that Lord Siva was greater than these "Brahmins" (Brahma). He further thought that our Lord, being good to the Brahmins, may take their side! Hence, he worshipped only Lord Siva. He worshipped the Lord, through Yoga and Samaadhi (meditation), as Lord Siva gets pleased with "Yoga". The word "Parama" (very well - excellent) denotes, that through this type of "Samaadhi" (meditation) Lord Siva gets pleased. Samaadhi would mean "oneness and concentration of mind". As this is described in the "Tanthra of Lord Siva", he also followed this way.

On this "worship", Lord Siva got very much pleased. Usually "Samaadhi" gives benefits only when the Lord is present. How come, now, without the Lord's presence, this " Samadhi"conferred the benefits? This doubt is removed through the next verse.

प्रीतोऽविमुक्ते भगवांस्तस्मै वरमदाद्भवः ।
पितृहन्तृवधोपायं स वव्रे वरमीप्सितम् ॥२९॥

VERSE 29 Meaning: "In the "Avimuktha" place of Kaasi, the Lord, Vishwanatha became pleased and gave a boon! He got the boon to the effect, that the killer of his father should die. In this way, he got the boon, which he had desired for."

श्रीसुबोधिनी–तत्र हि पूर्वं महादेवः पञ्चमं शिरो ब्रह्मणश्छित्वा, ब्रह्महत्यया व्याप्तः, नारायणाश्रमं गत्वा, पृष्टो बदरीनाथः, कथं ब्रह्मवधाद्विमोक इति, तदाह भगवान्, स्वस्थान गच्छ यत्र चास्य कपालस्य पतनम्, ततश्चाव्यावृत्तिः कर्तव्येति। ततः काश्यामागतस्य तथा जातमिति, ततः प्रभृति महादेवेन न तद्विमुक्तम्। अतो नित्यसान्निध्यात् महादेवस्तत्र प्रसन्नः, स च भगवान् भवति। तामसकल्पेषु तद्रूप एव भगवानिति। यत उद्भवरूपः।

अतस्तस्मै वरं दत्तवान्। वरं ब्रूहि, दास्यामीत्युक्तवानित्यर्थः। ततः स्वाभिलषितमाह **पितृहन्तुरिति**। ननु कथमस्य वरत्वम्, दुःखाभावसुखरूपत्वाभावात्, तत्राह **ईप्सितमिति**। न हि वरो नाम कश्चिन्नयतोऽस्ति। य एव कश्चन मनस्यभिलषितो भवति, स एव वर इति ॥२९॥

तदा महादेवः उभयथानिष्टमिति ज्ञात्वा, भक्तहितार्थं व्याजेन साधनमुपदिशति अन्यथा न निवृत्तो भवतीति। शिववाक्यमाह **त्वं दक्षिणाग्निं परिचरेति**।

SRI SUBODHINI: In the olden times, Lord Siva had cut away the fifth face of Lord Brahma. Through this, Lord Siva got the effect of killing a "Brahmin". With a view to mitigate and remove the sin, Lord Siva went to Narayana Ashram, and after worshiping Lord Badrinath, and asked him, as to how this "sin" can be removed? Then Lord Shri Narayana told him to go back to Kaasi, and remain there only, forever!. "A lotus will fall, and you should not move out of this lotus". Later Lord Siva came back to Kaasi, and he saw the falling lotus! From this time onwards, Lord Siva had never left Kaasi i.e. He never gave up Kaasi. That is why the word used here for Kaasi is "Avimuktha" – the city which has not been left"! Lord Siva is present in Kaasi every time and for all times! Due to this only, Lord Siva got pleased. As He is the Lord of the Universe, during the periods of "Tamas", he gave now, a boon to Sudakshina. In other words, Lord Siva told him, "Ask for a boon! I will give you". On hearing these words, Sudakshina told the Lord, "Oh Lord! please take action in such a way, that the death of my father's killer takes place". In this way, he asked for the boon. The boon, which Lord Siva gave to him – through which his sorrow did not end, and he did not attain "happiness" either! How can we regard this as a "boon"? The doubt on this is removed, through the use

of the word "EEPSITA" – that he wanted his boon to be like this only! Our Shri Mahaprabhuji says in this connection that, "A BOON DOES NOT GIVE A FIXED OBJECT/MATERIAL. BUT THE LORD GIVES THAT WHICH THE SERVANT/DEVOTEE ASKS, AS PER HIS OWN DESIRE".

Lord Siva knew that there will be "danger" for both the sides, but for the sake of his devotee, through a facade, gave the instructions for a plan of action! Otherwise, Sudakshina would not have relented! Through the next verse, whatever was told by Lord Siva is being described.

दक्षिणाग्निं परिचर ब्राह्मणैः सममृत्विजम् ।
अभिचारविधानेन स चाग्निः प्रमथैर्वृतः ॥३०॥
साधयिष्यति सङ्कल्पमब्रह्मण्ये प्रयोजितः ॥३०$^{१}/_{२}$॥

VERSE 30 Meaning: "Lord Siva told Sudakshina, "You worship the "fire of the south" (DAKSHINAAGNI), through the way of "Abhichara" (a ceremony done to harm someone) with the help of Brahmins as "Ritwija" (performer of the sacrifice). This "Yagna" will fulfill your desired plan. But this will attain success only, when it is aimed to destroy those, who are not devoted to the Brahmins."

श्रीसुबोधिनी–'अग्नये रुद्रवते पुरोडाशमष्टाकपालं निर्वपेदभिचरन् एषा वास्य घोरा तनूर्यद्रुद्रतस्मा एवैनमावृश्चति ता जगर्तिमार्च्छती'ति श्रुतेः। दक्षिणाग्नावेवाभिचारहोमः। अत आह **त्वं दक्षिणाग्निं परिचरेति।** तत्राप्येकाकिना न कर्तव्यमिति **ब्राह्मणैः** सममित्युक्तम्। ऋत्विजां मध्ये ऋत्विजां सम्बन्धी वा। तेन चातुर्होत्रविधानेन कर्तव्यमिति, तत्राप्यभिचारविधानेन, इष्टिप्रकृतिकश्चेत्, न शरमयादि। पशुप्रकृतिकत्वे तु तूपरः। पशुः स्फ्यो यूपः शरमयं बर्हिः वैभीतिक इध्मः। अत्र तु पुरोडाश एव। यतोऽग्निरेव देवः। स

च प्रमथैर्वृतः। **अतो** रुद्रवानेवाग्निः। अभिचारसामान्यात् शरमयादिर्वा। ततो यद्भविष्यति, तदाह **स चाग्निरिति**। तव कः प्रसाद इति चेत्। अग्निरपि प्रसन्नो मत्कृपया, अन्योऽपि प्रसाद इति वक्तुं प्रमथैर्भूतगणैर्वृत इत्युक्तम्। ततस्ते सङ्कल्पं साधयिष्यति। यदि अब्रह्मण्ये प्रयोजितो भविष्यति, अन्यथा विपरीतो भूत्वा त्वामेव भक्षयिष्यतीति भावः। 'तस्मादग्निचिह्नाभिचरितवै प्रत्यगेनमभिचारस्तृणुत' इति श्रुतेः। सुदक्षिणस्तु भगवन्तं ब्रह्मण्यं न जानाति। चकारात्तदङ्गदेवता अपि कार्यं करिष्यन्तीति सूचितम् ॥३०½॥

एवं महादेवेनाज्ञप्तस्तथैव चक्रे, परमुद्देश्यो न तदुक्त इति ज्ञापयितुमाह **कृष्णायाभिचरन्निति**।

SRI SUBODHINI: As per the Vedic saying, "Oh! Fire of the Rudra nature" – only through the "fire of the south" (Dakshinaagni) "Aabhichara" Yagna can be done (i.e. to harm someone else). Hence, Lord Siva told, that this should be performed. This is not to be done alone, but should be done with the Brahmins who are "Ritwik" or associated with them. In other words, this should be done through the "four fold" Vedic way. Even here, this sacrifice should be done in the "Aabhichara" way i.e. for a specific purpose of "harming" someone! Here, the "fire" is the main deity, who is going to be propitiated (there was no animal sacrifice involved), and the "fire" is surrounded by the forces of Lord Siva, and it is this "fire", which is going to act; and it will do that, which is desired! Where does Lord Siva's "grace" come in here? On this, it is said that, "through my grace only, the "fire" deity will become pleased, and the second type of "blessings" (grace) is, that this "fire" is surrounded by the "Bhoots and manes" of Lord Siva and it is these, who will fulfill your wishes. BUT ONE WORD OF CAUTION, IF THIS FIRE ACTS ON A PERSON, WHO IS AGAINST THE BRAHMINS, THEN ONLY, IT WILL

BE EFFECTIVE. OTHERWISE IT WILL BE "EATING" YOU ONLY". This has been clarified in the Vedas. Sudakshina was not aware, that our Lord is fully devoted to the Brahmins (NAMO BRAHMANYA DEVAAYA). The word "Cha" is used to denote, that the "associated deities" of this "fire" also will act!

In this way, after getting the "order" of Lord Siva, Sudakshina began to do as per His advice, except that he did this "Yagna" to harm Shri Krishna, who is the beloved of the Brahmins.

इत्यादिष्टस्तथा चक्रे कृष्णायाभिचरन् कुधीः ॥३१॥

VERSE 31 Meaning: "Despite the cautioning order of Lord Siva, Sudakshina, who had a bad intellect (disregarding the advice of Lord Siva), began to do the sacrifice, with a view to harm our Lord Shri Krishna."

श्रीसुबोधिनी–कृष्णो ब्राह्मणानां फलरूपः, ब्राह्मणहितश्च। अतः कुधीः ॥३१॥

उत्पादने वैगुण्याभावात् अग्निरुत्थित इत्याह **अग्निरुत्थितः कुण्डादिति।**

SRI SUBODHINI: Our Lord Shri Krishna is the "result" (Phalam) of the spiritual efforts of noble and true Brahmins, and always confers benefits on worthy Brahmins. On such a Lord Shri Krishna, Sudakshina began to do this sacrifice, with a view to harm the Lord! Why did he do like this? On this, it is said, that Sudakshina was of a "bad intellect", and hence (disregarding even Lord Siva's advice) he did this action.

Due to the efficiency in the performing of this sacrifice, the "fire" got originated, and this is being described through the next verse.

ततोऽग्निरुत्थितः कुण्डान्मूर्तिमानतिभीषणः ।
तप्ताम्रशिखाश्मश्रुरङ्गारोद्गारिलोचनः ॥३२॥

VERSE 32 Meaning: "Then, from the pit of this sacrificial fire, a very gruesome form of fire arose with it's hair (flames) resembling newly polished copper, beard and moustache and from whose eyes, fire sparks were being showered."

श्रीसुबोधिनी–दक्षिणाग्निकुण्डात्। ज्वालारूपतां वारयति **मूर्तिमानिति**। प्रसन्नदेवतारूपतां वारयति **अतिभीषण** इति। मृत्युरूपतां वक्तुं तं वर्णयति **तप्तताम्रेति** द्वयेन। तप्तताम्रसदृशानि श्मश्रूणि यस्य। अङ्गारानेवोद्गिरन्ति लोचनानि यस्य। यथा कालीयादेः। अङ्गारोद्गारिलोचनः ॥३२॥

SRI SUBODHINI: From the pit of "Dakshinaagni" sacrifice, a big "fire" arose, and it was not just "flames" only, but it had a dangerous form! Did the "fire god" become happy, and now came out in this form? Not at all! The fire god was not happy at all, and the reason for this is given here. The "form", which came out was very "fearsome", and this itself shows the "displeasure" of the fire god! Here two "qualifications" (Viseshana) have been given for this "form" viz. (1) like "the molten copper" it had hair, beard and moustache. (2) Through it's "eyes", fire sparks were coming out!

दंष्ट्रोग्रभ्रुकुटीदण्डकठोरास्यः स्वजिह्वया ।
आलिहन्सृक्किणी नग्नो विधुन्वंस्त्रिशिखं ज्वलन् ॥३३॥

VERSE 33 Meaning: "This "fire" had a sharp chin and gruesome eyebrows, and hence had a diabolical face. It was seen smacking with it's tongue it's own neck. It was naked and being brilliant (fiery), was seen swirling it's trident."

श्रीसुबोधिनी–दंष्ट्रया उग्रः, भ्रुकुटी च दण्डरूपा, एताभ्यां स्वरूपतोऽपि कठोरमास्यं यस्य। **स्वजिह्वया सृक्किणी आलिहन्निति** कार्याभिनिवेशो निरूपितः। **नग्न** इति स्वदेहमपि न जानातीत्युक्तम्। तेनाविचार्यैव क्रूरं करिष्यतीति। साधनमपि तथाविधमाह **विधुन्वंस्त्रिशिखमिति**। **ज्वलन्निति** क्रोधादिना ॥३३॥

अग्नित्वात् स्वभावतोऽपि गतिसामर्थ्यार्थमाह **पद्भ्यां तालप्रमाणाभ्यामिति।**

SRI SUBODHINI: The cruel and sharp chin coupled with the "longish" (like a stick) eyebrows! Through these two features, this "fiery" form was giving the impression that, by it's very nature, it's face is very cruel and hard! It was seen smacking with it's own tongue the neck, and this was indicating that, "I will now do what is intended of me i.e. I will complete my work, as I am deeply committed to do this". The word "naked" denotes that, "I do not care for my body, as I am not aware of it". From this, our Shri Mahaprabhuji says that, those who are not even aware of their own "bodies", will certainly indulge in most heinous and cruel actions, without any thinking at all! It carried a trident to do this cruel action, which it was swirling in the air. This trident was seen as "shining", due to the anger of this dangerous fiery form!

As it was a "fire", and by it's own nature, it had the capacity to "travel" and spread! This is being explained through the next verse.

पद्भ्यां तालप्रमाणाभ्यां कम्पयन्नवनीतलम् ।
सोऽभ्यधावद्धृतो भूतैर्द्वारकां प्रदहन् दिशः ॥३४॥

VERSE 34 Meaning: "Through it's long legs, it was making the earth tremble, surrounded by the

"Bhoots" (manes), burning all the sides, this fiery form of fire, ran towards Dwaraka."

श्रीसुबोधिनी–अग्रे कार्यं भविष्यतीति ज्ञापयितुमिदानीं तस्य महत्सामर्थ्यमाह **कम्पयन्नवनीतलमिति**। तस्योद्योगमाह **सोऽभ्यधावदिति**। भूतैः प्रमथगणैर्वृतः ॥३४॥

ततो द्वारकायामपि तद्दर्शनेन भयं जातमित्याह **तमाभिचारदहनमिति**।

SRI SUBODHINI: That, there will be a lot of work to be done – with a view to indicate this, it's great capacity and power are being spoken. It was making the "earth" tremble. It's "action" is being explained by telling, that it was seen now surrounded by the "Bhoots" (manes). It ran towards Dwaraka!

On sighting this "fiery form of fire", the people of Dwaraka also got afraid. This is being described through the next verse.

तमाभिचारदहनमायान्तं द्वारकौकसः ।
विलोक्य तत्रसुः सर्वे वनदाहे मृगा यथा ॥३५॥

VERSE 35 Meaning: "On seeing the approaching fire, intending to do harm to Dwaraka, all the people of Dwaraka, got afraid, like the animals get fear on seeing the forest on fire."

श्रीसुबोधिनी–यतो दिशः प्रदहन् समागतः। अतस्त दृष्ट्वा उत्पत्तिविचारेणापि आभिचारदहन इति। तत्राप्यायान्तम्। **द्वारकौकस** इति पूर्वमेव स्थानं त्यक्त्वा यथाकथञ्चिदत्र स्थितम्। अत्रापि भये किं कर्तव्यमिति विलोक्यैव तत्रसुः। अहन्यमाना अपि। तत्र बलिष्ठाः शूरा न तथा भविष्यन्तीत्याशङ्क्याह **सर्व** इति। उपजीव्यनाशात् प्रतिक्रियायामसामर्थ्यात् महतोऽपि भयमिति ज्ञापयितुं दृष्टान्तमाह **वनदाहे यथा मृगा** इति। ॥३५॥

अन्यत्रालब्धशरणाः निश्चिन्तं भगवन्तं विज्ञापयामासुरित्याह **अक्षैः सभायां क्रीडन्तमिति**।

SRI SUBODHINI: The reason for this "fear" is being specified, that this fire was burning everything on it's way, especially on all the sides. Hence, they got afraid on seeing this. When they contemplated the purpose of it's "coming", they got determined, that this is aimed to harm them through the "Aabhichaara" way! The people of Dwaraka began to think, that even before they had given up their former places (Mathura) and had got settled now in Dwaraka, if this "fire" were to come and burn them, where will they go again? What should we do now? When they were just thinking, as to what they should do, this "fire" had come very near to them. On seeing it only, they got afraid. They were not killed or attacked. Even then, they got very much afraid! They were powerful and courageous warriors. Why did they then get fear? The reason was that, they were worried about the possible destruction of Dwaraka, which was protecting them up to now! They saw the future danger very clearly, of getting displaced once again! They also felt that, they did not have the power or capacity to ward off this attack. An example is given in this verse – that they now resembled the animals, who get fear and anxiety, on the rise of a relentless forest fire! Because, by themselves, they have no capacity to quench and extinguish this fire! In the same way, the people of Dwaraka expressed their "helplessness".

As no other "protector" was seen by them, they all came to surrender to our Lord and began to pray to Him. At that time, our Lord was playing the game of dice in the assembly!

अक्षैः सभायां क्रीडन्तं भगवन्तं भयातुराः ।
पाहि पाहि त्रिलोकेश वह्नेः प्रदहतः पुरम् ॥३६॥

VERSE 36 Meaning: "All of them became anxious, through fear! Hence they all came near to our Lord, who was playing a game of dice, in the open assembly, and began to pray to Him. "Oh Lord of all the three worlds", please save us from this fire, which has come to burn this city."

श्रीसुबोधिनी–अनेनान्तर्बहिः चिन्ताभावो निरूपितः। सभ्याधानार्थं क्रीडयतीति ज्ञापयितुं **सभायामित्युक्तम्**। यत उत्थानं न सम्भवति। **भगवन्तमिति** सर्वथा समर्थम्। **भयातुरा** इति न तेषामवसरानवसरपरिज्ञानमिति सूचितम्। भीतानां वाक्यमाह **पाहि पाहि** इति। **त्राहि त्राही**ति क्वचित्पाठः। तत्रापि परस्मैपदं छान्दसमिति केचित्। उभयपदी धातुरित्यपरे। **त्रिलोकेशेति**। महादेवादिनिराकरणेऽपि सामर्थ्यं सूचितम्। पुरं प्रदहतो वह्नेः सकाशात् पालयेति, यथा पुरदाहो न भवति, तथा यत्नं कुर्विति ।।३६।।

क्षणं चेत्ते न वदेयुः, तदा भगवान् तूष्णीं स्थितः दाहप्रारम्भपर्यन्तम्। पश्चादतिक्रोधे पक्षान्तराणां मूलच्छेदमेव कुर्यात्। यथा न कदापि भगवद्विपक्षाणामुद्गमः स्यात्। तावद्विलम्बं लोका न सहन्त इति भगवान् भक्तकृपालुः तद्वैक्लव्यात् सामिकार्यमेव कृतवानित्याह **श्रुत्वा तज्जनवैक्लव्यमिति**।

SRI SUBODHINI: Our Lord, at that time, was seen playing the game of dice in the assembly. Through this, it is indicated THAT OUR LORD IS ALWAYS BLISSFUL, AS HE IS NOT IN ANY WAY ANXIOUS EITHER INSIDE OR OUTSIDE! As He was playing in the assembly, being bound by the etiquette of the assembly, He was not expected to get up abruptly. But as our Lord is the Lord of the Universe, He is omnipotent and He would accomplish any task while being stationary and seated in any place! But the citizens were very anxious due to their fear. The "anxious" ones never will see the time and place for doing their "prayer for protection".

They now say their words of fear, "Oh Lord of the three worlds! Please protect this city, which is going to be burnt through this fire. Please act in such a way, that this city does not get burnt. In the verse, the words, "save us, save us" (Paahi, Paahi) have been used. There is also another reading of "Trāhi, Trāhi" (protect us, protect us). Anyway, through the use of the word "Oh Lord of the three worlds", it is indicated, that the Lord was capable of negating the actions of Lord Siva and others!

If the citizens of Dwaraka had delayed to do their prayer to our Lord, even by a second, then the Lord would have kept quiet, till the time the city did not get into "flames". If the fire had indeed come, then, He would have also got anger, through which the Lord will destroy the enemies from their very "roots! AT NO TIME, CAN THERE BE A SUCCESSFUL OPPONENT FOR OUR LORD AND AN OPPONENT WILL NEVER BE BORN! The people did not have the strength to bear the sorrow of the actual fire enveloping the city! Hence, they all came, in the first instance, and prayed to our Lord to protect them! OUR LORD ALWAYS WILL SHOWER HIS GRACE ON HIS DEVOTEES. On seeing their "anxiety", the Lord did only "half" of the work, in the first instance, as can be seen through the next verse.

श्रुत्वा तज्जनवैक्लव्यं दृष्ट्वा स्वानां च साध्वसम् ।
शरण्यः सम्प्रहस्याह मा भैष्टेत्यवितास्म्यहम् ॥३७॥

VERSE 37 Meaning: "On seeing the anxiety and fear on the face of His devotees, our Lord, the supreme Lord of the Universe, who is efficient in protecting His devotees, told, laughingly, "Don't be afraid. I am your protector."

श्रीसुबोधिनी–तत्प्रसिद्धं जनानां वैक्लव्यं दृष्ट्वा च निमित्तं तेषां साध्वसं भयं च दृष्ट्वा स्वयं शरणार्हः प्रहस्याह स्वनाशार्थं कृतवानितिं **मा भैष्टेत्याह**। हेतुवाक्यव्यतिरेकेण भयस्यानिवृत्तावाह **अवितास्म्यहमिति** ॥३७॥

निदानापरिज्ञानेऽपि सुदर्शनं सर्वार्थमिति सुदर्शनावलम्बनेनैव कदाचित्प्रतीकारं कुर्यादित्याशङ्क्याह **सर्वस्यान्तर्बहिःसाक्षीति**।

SRI SUBODHINI: On seeing the open manifested anxiety of His devotees, and also seeing clearly the reason for their fear, our Lord, who is always worthy of being always surrendered to, laughingly told them, "This person has done all this for his own destruction. Please do not be afraid. Because, I am seated here as your protector."

On not knowing the reason also that the Lord's "Sudarsana" discus is always there for everyone, the Lord, in His mind thought that He, perhaps may use this discus. He was in this doubting mind, and then what the Lord did, is being spoken of through the next verse.

सर्वस्यान्तर्बहिःसाक्षी कृत्यां माहेश्वरीं विभुः ।
विज्ञाय तद्विघातार्थं पार्श्वस्थं चक्रमादिशत् ॥३८॥

VERSE 38 Meaning: "Our Lord is the witness of both "inside" and "outside" of everyone! He is the Vibhu – the Lord, who is present everywhere with all His qualities and virtues in full measure! Having understood the attacking "fire" as the "handmaid" (Krithya) of Lord Siva, with a view to destroy it's purpose and goal, our Lord gave the order to the discus, which was situated near to Him."

श्रीसुबोधिनी–माहेश्वरीं कृत्यां विभुत्वाद्विज्ञाय तद्वधार्थं पार्श्वस्थं चक्रमादिशत्, चक्रं हि सचेतनं चक्ररूपेणैव। विभुत्वान्न चक्रसामर्थ्येन किञ्चित्,

किन्तु स्वसामर्थ्येनवेत्युक्तम्। तस्य विघातः अग्नेः कार्यप्रतिघातः, न तु स्वरूपनाशः। **पार्श्वस्थ** इति स सर्वथा हृदयाभिज्ञः ॥३८॥

ततो भगवदिच्छानुसारेण चक्रकृत्यमाह **तत्सूर्यकोटिप्रतिममिति।**

SRI SUBODHINI: Our Lord is Vibhu, who knows everything – omniscient. Hence, He knew that this "fire" was an "action" of Lord Siva. He ordered the discus Sudarsana to destroy this fire. This "discus" had the form of a "discus" (Chakram – wheel) and was fully conscious! Our Lord Shri Krishna is Vibhu – omnipotent in every way! Hence, the saving of the city from the fire, and also the destruction of Sudakshina and all other tasks, which were completed by this "discus" were all done only, due to the capacity of our Lord, and not due to the "discus" only! The discus not only averted this fire, but through this fire only got the enemies' city burnt! As the "discus" was situated nearby, it was able to know the inner mind of our Lord!

The discus did all those "tasks", which the Lord had desired, as per the following verse.

तत्सूर्यकोटिप्रतिमं सुदर्शनं जाज्वल्यमानं प्रलयानलप्रभम् ।
स्वतेजसा खं ककुभोऽथ रोदसी चक्रं मुकुन्दास्त्रमथाग्निमार्दयत्॥३९॥

VERSE 39 Meaning: The discus was looking brilliant and shining like a crore of suns! Illuminated like the fire, which is originated at the time of the destruction of this Universe! Giving pain and stress, through it's own brilliance, the sky, sides, heavens and the earth – the discus of our Lord Mukunda ran after this Krithya "fire" of Lord Siva, attacking it."

श्रीसुबोधिनी–सूर्यकोटिसमानतेजस्त्वं स्वाभाविकी शक्तिः। **जाज्वल्यमानमिति** तस्योत्साहो निरूपितः। **प्रलयानलप्रभमिति** तस्य

क्रोधावेशः। ततः क्रोधवशादुक्तदृष्टान्तसधर्मा जात इत्याह **स्वतेजसा खं ककुभो रोदसी च अर्दयदिति**। अन्तरिक्षं दश दिशः द्यावापृथिव्यौ च ज्वालयतीव। एतत्सामर्थ्यं न स्वस्य, किन्तु भगवत इति वक्तुं **मुकुन्दास्त्रमित्युक्तम्**। एवं सर्वं दग्ध्वैव, पश्चाद्भिन्नप्रक्रमेण अग्निमार्दयत्। **आ** सर्वतः सर्वथैव भग्नसङ्कल्पं कृतवान् ।।३९।।

ततो यज्जातं तदाह **कृत्यानलः प्रतिहत** इति।

SRI SUBODHINI: The discus was having the "brilliance of crores of suns and this was it's natural power and strength! It was shining, and this showed it's "enthusiasm" to do the will and desire of our Lord! It's "illumination" was similar to the fire generated during the final destruction of this Universe. This also indicates that our Lord's "discus" was in a very "angry" mood! Due to this anger, the consequences and results were seen by everyone e.g. through it's "brilliance". It began to give pain and stress to the sky, the sides (quarters), the heavens and also to this earth! i.e. it was about to burn all of these! This "capacity" is not due to the power of this "discus" inherent in it, but THIS POWER WAS OF OUR LORD. HENCE THE DISCUS HAS BEEN HAILED AS THE WEAPON OF LORD MUKUNDA (OUR LORD)! The "discus" was not an "ordinary" weapon, but it was a "weapon" of our Lord Mukunda – who confers "liberation" on everyone! Due to this only, the discus now had so much "power and capacity". In this way, after burning everything, our Lord's "discus" began to give trouble to the attacking "fire" in a different way, by frustrating all the actions of the attacking "fire" i.e. destroyed it's capacity to harm Dwaraka.

Whatever happened later is being described through the next verse.

कृत्यानलः प्रतिहतः स रथाङ्गपाणे-
रस्त्रौजसा स नृप भग्नमुखो निवृत्तः ।
वाराणसीं परिसमेत्य सुदक्षिणं तं
सर्त्विग्जनं समदहत्स्वकृतोऽभिचारः ॥४०॥

VERSE 40 Meaning: "Oh king! Attacked and maimed by our Lord's "brilliance" (through the "Sudarsana discus"), with it's face shattered, the attacking "fire" returned to Kaasi and began to burn the creator of this "Aabhichaara" viz Sudakshina, and all the "Ritwick" Brahmins and others."

श्रीसुबोधिनी–स स्वतन्त्रोऽपि कृत्यानलः श्रुत्या साधितोऽपि। **रथाङ्गपाणेरिति** तस्य लौकिकवैदिकसामर्थ्यनाशकत्वमुक्तम्। तत्रापि अस्त्रत्वात् अप्रतिहतरूपमेव। तत्रापि तस्य ओजः तेन हतः सन् भग्नमुखो भूत्वा निवृत्तो जातः। ततो वाराणसीमपि महानिति प्रति समेत्य व्याघुट्य समागत्य स्वस्थाने समागत्य सुदक्षिणं तं स्वोत्पादकं सर्त्विग्जनं ऋत्विग्जनसहितं सम्यगदहत्। अनेन ब्राह्मणा हता इति न भगवद्दोषः कोऽपि। यतः स्वकृत एवाभिचारः, आत्मीयश्चेद्बाणः स्वात्मानं विध्यति, तदा न कस्यापि दोष इति ते सर्वे कृत्यानलेन भस्मसात्कृता इत्यर्थः ॥४०॥

ततः सुदर्शनं भगवद्धृदयं जानातीति काशीमपि पीडितवदित्याह **चक्रं च विष्णोरिति।**

SRI SUBODHINI: Though the attacking "fire" was originated independently through the rituals specified in the Vedas, even then, it's "brilliance" and power, became weak and impotent, when it was confrohted by our Lord's "discus", as the "discus" belonged to our Lord and due to this (i.e. belonging to our Lord),it was capable of destroying the "worldly" and the "Vedic" capacities, and no one was capable of subjugating it's "form and nature" (Roopam), as it was our Lord's weapon!

The "discus" of the Lord could not be faced by the attacking "fire" from Kaasi. It's face got shattered and it ran away, returning to Kaasi, wherefrom it had got originated! It came now to surround Kaasi and totally burnt, in the first instance, Sudakshina and the "Ritwik" Brahmins, who had originated this fiery fire! Despite several Brahmins were burnt away, no "blemish" came to be attached to our Lord, as this "Aabhichaara" fire was originated by these Brahmins, on the request made by Sudakshina – thus the "arrow" released by them, now came back to attack them instead! Hence no one else can be blamed for this! The "blemish" belonged thus, to Sudakshina and the Brahmins, who committed this "offence", and all of them got brunt, in this process!

Later, the Sudarsana discus, which understood clearly the will and desire of our Lord's heart, began to attack the city of Kaasi also. This is being described through the next verse.

चक्रं च विष्णोस्तदनुप्रविष्टं वाराणसीं साट्टसभालयापणाम्।
सगोपुराट्टालककोष्ठसंकुलां सकोशहस्त्यश्वरथान्नशालाम् ॥४१॥

VERSE 41 Meaning: "Our Lord's Sudarsana discus chased the fiery fire and burnt away everything there like stages, assembly, houses, doors, upper storeys, storage (treasury) places, the places where elephants, horses, chariots are kept; the storage places for grains etc."

श्रीसुबोधिनी–तदनु कृत्यानलमनुप्रविष्टं सत् वाराणसीं समदहदिति सम्बन्धः। विष्णोश्चक्रत्वान्न तस्य भयम्। छदींष्येव दग्धानि इति शङ्कां वारयितुं **साट्टसभालयापणामित्युक्तम्**। अट्टादयः सौधगृहाः। सभास्थानान्यपि। तथा आपणः पण्यवीथी। एते अद्यापि लोके सुधाधवलिता भवन्ति। साधारणा एत इति विशिष्टानामपि दाहं निरूपयति **सगोपुरेति**। पुरद्वारसहिताम्, अट्टालकाः हर्म्याः धनिनां गृहाः। कोष्ठानि दुर्गादावन्नसंग्रहस्थानानि।

सगोकुलाट्टालसगोष्ठसंकुलामिति पाठे गोष्ठादीनां गोकुलस्य। तत्रापि प्रसिद्धगोपानां अट्टालकसहितस्य कदाचिद्दाहं न कुर्यादिति शङ्का स्यात्, तन्निवृत्त्यर्थमेवमुक्तम्। लक्ष्म्या आयतनं न पीडयिष्यतीत्याशङ्क्याह **सकोशहस्त्यश्वरथान्नशालामिति।** कोशा भाण्डारगृहा:। हस्त्याद्यन्नान्तानां च शाला:। रथनिर्माणं यत्र क्रियते, सा रथशाला। स्थापिता अपि रथा गृहेष्वेव तिष्ठन्ति। अन्यथा घर्माद्युपद्रवो भवतीति ।।४१।।

एवं सामान्यविशेषप्रकारेण दाहमुक्त्वा सर्वदाहो न भविष्यतीत्याशङ्क्य, विशेषं वदन्नुपसंहरति **दग्ध्वा वाराणसीं सर्वामिति।**

SRI SUBODHINI: The Sudarsana discus went behind the attacking (running away) fire, and entered the city of Kaasi and burnt it! As it belonged to Lord Vishnu (our Lord), it had no "fear". Did it burn only a little? To remove this doubt only, specific reference has been made for the destruction of the palace, the assembly, markets, shops etc. There were indeed only "ordinary" places. Now, a description is being done about the destruction. At first, the "big gate", through which the entry into the city is made was destroyed; then the palaces of the rich, forts, storage places, where grains were stored. In some other "reading" of this verse, there is reference to the destruction of even the places, where the cows were protected, as also the beautiful places of residence of some Gopas also! Even the residing place of Goddess Laxmi was burnt-like the treasury! The places, where elephants, horses and the chariots were kept, as also the storage places of grains were also burnt! The places, where chariots are being made and the places of their storage were also destroyed through this fire.

In this way, the "ordinary" and the "special" burning have been specified. A doubt arises in our mind as to whether, the entire "Kaasi" was burnt in this process.

The following verse confirms this, while ending this story.

दग्ध्वा वाराणसीं सर्वां विष्णुचक्रं सुदर्शनम् ।
भूयः पार्श्वमुपातिष्ठत्कृष्णस्याक्लिष्टकर्मणः ॥४२॥

VERSE 42 Meaning: "The discus Sudarsana of our Lord Vishnu, in this way, burnt away the entire city of Kaasi and came back quickly to our Lord Shri Krishna, who does everything without any difficulty or stress (AKLISHTAKARMA)."

श्रीसुबोधिनी–विष्णुचक्रत्वात् कार्यसिद्धिः। **सुदर्शनमिति।** एवं कर्तुरपि दोषाभावः। पुनरग्रेऽपि कार्यं एतादृशं भविष्यतीत्याशङ्क्या कृष्णस्यैव पार्श्वमुपातिष्ठत्। ननु भगवान् स्वयमेव करिष्यति, किं सुदर्शनेनेत्याशङ्क्याह **अक्लिष्टकर्मण** इति। न हि भगवान् क्लिष्टं करोति, कदाचिच्च तथा कर्तव्यं भवति, तदा गतः, अनेन सुदर्शनस्यापि निरोधो निरूपितः ।।४२।।

कदाचिदियं कथा काशीदाहं प्रतिपादयतीति स्वधर्महेतुभिः न श्रोतव्या भवेत्, तदर्थमाह **य एतच्छ्रावयेन्मर्त्य इति।**

SRI SUBODHINI: The prayer of the people of Dwaraka now got fulfilled i.e. the fiery fire and it's "actions" got destroyed, and all this happened due to the fact that the "discus" was our Lord Vishnu's. In this way, no "blame" came to be attached to our Lord. Will it be that, an event like this will happen in the future also? Removing this doubt, it is said that, something like this will not happen again as this "discus" came back to our Lord Shri Krishna. In fact, when our Lord can do everything by Himself, what is the necessity for this Sudarsana discus? Why? Our Lord is "AKLISHTAKARMA" – who does everything without any difficulty or stress! The Nirodha attained by

"Sudarsana discus" is mentioned here; when it came back to our Lord, after completing the task allotted to it!

This story described the burning of Kaasi. Is it then, that those who are devoted to Kaasi should not listen to this story? This doubt is removed through the next verse.

य एतच्छ्रावयेन्मर्त्य उत्तमश्लोकविक्रमम् ।
समाहितो वा शृणुयात्सर्वपापैः प्रमुच्यते ॥४३॥

VERSE 43 Meaning: "He, who makes others to listen to the story describing the glorious power and valour of our Lord and especially he, who listens to this story with a concentrated mind, both of these get released from all of their "sins" i.e. all their "sins" get destroyed!"

श्रीसुबोधिनी–हेत्वपेक्षायामाह **उत्तमश्लोकस्य विक्रममिति**। उत्तमैः श्लोक्यते इति स्वभावत एव भगवच्चरित्रं श्रोतव्यम्। तत्रापि विक्रमः पराक्रमोऽयम्। यः श्रावयेत्, यो वा समाहितः शृणुयात्, अवहेलां न कुर्यात्, स सर्वपापैः प्रमुच्यत इति। भक्तैरिव धर्मपरैरपि श्रोतव्यमिति निरूपितम् ॥४३॥

इति श्रीभागवतसुबोधिन्यां श्रीलक्ष्मणभट्टात्मजश्रीमद्वल्लभदीक्षित-विरचितायां दशमस्कन्धविवरणे षट्षष्टितमोध्यायः ॥६६॥

SRI SUBODHINI: Our Lord is worthy of being heard and praised by everyone. He is praised by the best of devotees, humans (noble persons), the Jnānis and others, at all times. Hence by it's very nature, our Lord's "Leelas and stories" are worthy of being listened to always."

This particular story manifests our Lord's glory, greatness, power and valour. Hence, the human being

who makes others listen to this story and the one, who listens to this story with a concentrated mind, and he, who does not ignore or insult this story of our Lord's "valour" - all of these get "RELEASED FROM ALL THEIR "SINS". IN OTHER WORDS ALL THEIR SINS GET DESTROYED. Hence, it is described, that like the devotees of our Lord will listen to this story, in the same way, those who are devoted in doing their "Dharmik" duties, also should listen to this story!

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 66th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

श्रीभागवतं-दशमस्कन्धं-सप्तषष्टितमोध्यायं॥

CHAPTER 67, CANTO 10, SRI BHĀGAVATAM.

बलस्य चरितं वक्ष्यन् तदभावात्तु पौण्ड्रकः ।
तथोक्तवानिति ह्युक्तं अर्थादेतद्बलस्य हि ॥१॥

KĀRIKA 1 Meaning: "In the previous chapter, the story described, belongs to Shri Balarama only. Whatever was told by Poundraka was due to his knowledge, that Shri Balarama was not present there! Despite the absence of Shri Balarama there, the event (story) which happened is really due to the glory of Shri Balarama only."

बलरूपहरेः कार्यं न समाप्तमिति स्थितिः ।
अतो विशेषतो वक्तुं प्रश्नो राज्ञो निरूप्यते ॥२॥

KĀRIKA 2 Meaning: "The reason is, that our Lord Sri Hari's actions, in whom Shri Balarama had entered, have not been completed up to now! Hence, the glory of our Lord, described in the previous chapter is due to the ingress of the power of Shri Balarama into our Lord Sri Hari! This is the actual state (Maryada). Due to this reason, in the previous chapter, the "event" was described in an "ordinary common" way. But, now, with

a view to "specially" describe, the question made by the king Parikshit is being explained, as the "tasks" of Shri Balarama have not yet been fully completed."(The king asks his question as per verse no. 1 in this chapter).

अष्टादशे तु द्विविदवधः सम्यङ् निरूप्यते ।
गोपिकानामिवात्रापि स्त्रीणां माहात्म्यबोधने ॥३॥

KĀRIKA 3 Meaning: "In this chapter also, the Gopis, who belonged to Shri Balarama, are made to understand the glory of our Lord, through the "killing" of Dwivida".

बलस्त्रियोऽन्यथा त्वत्र निरुद्धा न भवन्ति हि ।
तदा विभागो व्यर्थः स्यान्निरोधानुपयोगतः ॥४॥

KĀRIKA 4 Meaning: "Here, without the "ingress" of Shri Balarama into our Lord i.e. through our Lord's own form only, the "Nirodha" of the Gopis belonging to Shri Balarama was not possible, and if this "Nirodha" does not take place, the division of power, made in the first instance (between our Lord and Shri Balarama) will be wasted. In other words, the absence of "Nirodha" will negate the true meaning of this canto. Hence with a view to emphasize this factor only the preposition of "Vi" (special) has been used."

ततः सर्वजनीनं च चरित्रं हि करिष्यति ।
यस्यावेशस्य चरितमेवं तस्य किमद्भुतम् ॥५॥

पूर्वाध्याये 'नन्दव्रजं गते राम' इति रामे विद्यमाने नैवं पौण्ड्रको वक्तुं शक्त इति प्रतिभातम्। अतो बलस्य विशेषं (चरित्रं) पृच्छति **भूयोऽहमिति**।

KĀRIKA 5 Meaning: "At first, the "secret" story was told. Afterwards, the story dealing with "Laxmana", was told, and this will pertain to all (open). In this way, for the sake of this "special Nirodha" through 4 chapters,

the story enacted by Shri Baladeva has been described. We can imagine, as to what will be the wonderful nature of these Leelas due to the "ingress" (power) when the "ingressed" one showed such remarkable capacity and enacted such wonderful Leelas! This can be understood easily. But, for all practical purposes, all these Leelas are our Lord's stories and Leelas only. This is the purport.

In the previous chapter, it has been mentioned that Shri Balarama had gone away to Vraja. Ipso facto, it meant, that Shri Balarama was not present in Dwaraka. Due to this factor only Poundraka was able to speak and challenge our Lord. Thinking like this, the king Parikshit is now asking Shri Sukadeva to tell about the "special stories" of Shri Balarama.

राजोवाच–

भूयोऽहं श्रोतुमिच्छामि रामस्याद्भुतकर्मणः ।
अनन्तस्याप्रमेयस्य यदन्यत्कृतवान् प्रभुः ॥१॥

VERSE 1 Meaning: "The king told, "I am eager to listen also to the other Divine stories (Leelas) of Shri Balarama, who does all actions, in a wonderful manner, and who has limitless prowess and capacity, which are unmatchable."

श्रीसुबोधिनी–यमुनाकर्षणादि माहात्म्यं श्रुतम्। अन्यदपि श्रोतुमिच्छामि। **अद्भुतकर्मण** इति। अलौकिकचरित्रं तस्य वर्तत एव तद्वक्तव्यमिति प्रश्नः। यथा भगवतः कार्यकरणार्थं गते तस्मिन् बह्वेव कार्यं भगवत आपतितम्, तथान्यदपि भविष्यतीत्याशयेन अद्भुतकर्मत्वमुक्तम्। **अनन्तस्ये**ति। चरित्राणामप्यनन्तता, तेन तादृशचरित्रबाहुल्यम्। **अप्रमेयस्ये**ति। स्वतः कल्पयितुमशक्यम्। अतएव तादृशस्य अन्यदपि चरित्रं श्रोतुमिच्छामि। तच्च

चरित्रं दैवाज्जातं न वक्तव्यम्, किन्तु समर्थो भूत्वा यत् कृतवान्, तदेव वक्तव्यमिति ॥१॥

निरोधे स्त्रिय एव मुख्या इति तदर्थमेवान्यदिति निरूपयन् द्विविदवधमाह **नरकस्य सखा कश्चिदिति।**

SRI SUBODHINI: "I have already listened to the episode regarding the "pulling" of the Yamuna river. But, I am eager to listen to the other Divine Leelas also, as our Shri Balarama's Divine Leelas are wonderful and super-natural only! There Divine Leelas are always deserving to be recanted." Due to this reason, king Parikshit asked the question. Earlier, when Shri Balarama had gone to do our Lord's "tasks", more and more "tasks" came upon our Lord to be done! Will this happen again? From this point of view only, it is said, that Shri Balarama does "wonderful" tasks! There is not only one "story" or "Leela", but His Leelas are many and wonderful. He is "all capable" (omnipotent). Hence, no one can totally contemplate or decipher all of His Divine Leelas and stories! "Hence, I am eager to listen to the other stories of Shri Balarama. Please only tell me those Leelas, which He has enacted out of His own capacity and power."

In attaining "Nirodha", the Gopis are the most important persons. Hence, for their sake only, our Lord Shri Balarama had enacted another Divine Leela. By describing this, the killing of "Dwivida" is being told, through the next verse.

श्रीशुक उवाच–

नरकस्य सखा कश्चिद्द्विविदो नाम वानरः ।
सुग्रीवसचिवः सोऽथ भ्राता मैन्दस्य वीर्यवान् ॥२॥

VERSE 2 Meaning: "Shri Sukadeva said, "There

was a monkey by the name of Dwivida, who was a friend of Narakaasura. He was the minister of Sugreeva, during our Lord's incarnation as Sri Raama. He was the brother of Mainda. He was a brave warrior."

श्रीसुबोधिनी–नरकासुरो भगवता हत इति, स्त्रीणामेवार्थ इति च, तत्सखाप्येवमेव मारणीय इति, वध्योऽपि स एतावत्कालमुपेक्षित इत्युक्तम्। **कश्चिदिति** विशेषतः दैत्यत्वेन वा देवत्वेन वा न निर्वक्तव्यः। **द्विविद** इति। द्विधा वित् ज्ञानं यस्येति द्विःस्वभावोऽयम्। तेन रामावतारे भक्तोऽप्ययं सांप्रतमन्यथा जात इति। अनेन द्विःस्वभावा अपि वध्या एवेति निरूपितम्। **वानर** इत्युपेक्षायां हेतुः। भगवतैवार्धनराः कृताः, पुनः किमर्थं वध्या इति। तर्हि तद्वधे रामस्य किं माहात्म्यमित्याशङ्क्य माहात्म्यमाह। **अथ** भिन्नप्रक्रमेण। सुग्रीवसचिवः। चत्वारो मन्त्रिणस्तस्य हनुमदादयः, तन्मध्ये परिगणनात् तत्तुल्यतापि निरूपिता। **स** इति। स्वभावतोऽपि रामायणे प्रसिद्धः। **मैन्दस्य भ्रातेति** रामायणे मैन्दशौर्यं निरूपितम्। तद्भ्रातापि तत्तुल्य इति। ततोऽपि विशेषमाह **वीर्यवानिति** ॥२॥

तर्ह्येतादृशो महान् प्रसिद्धश्च कथं विरुद्धो जात इति चेत्, तत्राह **सख्युः सोऽपचितिमिति।**

SRI SUBODHINI: Our Lord had killed Narakaasura and this was also done, primarily, to rescue and help women! His friend also should die in the same way. Although, this friend was deserving to be killed, the Lord had ignored him for such a long time, and had left him alone! Through the word "Kaschit" (some), this fact was not spoken clearly, whether, Dwivida was a demon or a celestial one. From his name itself, we can deduce that, he had always with him, two types of "nature" (behavior pattern). He had also with him, "two types" of knowledge. Due to this reason, despite being a devotee, even from the time of our Lord's incarnation a Sri Raama, in this birth, he had turned out to be a "non devotee"

(Abhaktha). From this, it is stated, that, those persons who nurture "dual attitude" in themselves, are fit to be destroyed. The Lord had ignored him, up to now, due to his status as a "monkey". It was our Lord, who had made him "half human", and how come, it is said, that he is worthy of being killed? If he is killed now, then how can the greatness of Sri Raama be sustained? (As Dwivida had rendered "Seva" to Sri Raama). In fact, the Lord did not kill him only, due to the glory of Shri Raama. Now another reason is being given. Sugriva, the monkey king, had four ministers, such as Sri Hanuman and one of these was Dwivida. Though this Dwivida is said to be of the same status of Sri Hanuman, he was also famous, through his nature, in the Ramayana. He was the brother of Mainda, whose courage and exploits have been described, in detail, in Sri Ramayana. Thus Dwivida was also like his "brother". In fact he was of a higher category in courage and strength, in comparison to Mainda, and that is why, in this verse, the words "of exemplary courage" (Veeryawaan) have been used, to describe Dwivida.

How is it, that such a glorious and famous person came to oppose our Lord? This is answered through the next verse.

सख्युः सोऽपचितिं कुर्वन् वानरो राष्ट्रविप्लवम् ।
पुरग्रामाकरान् घोषानदहद्वह्निनोत्सृजन् ॥३॥

VERSE 3 Meaning: "This monkey, with a view to take revenge for the death of his friend (Narakaasura) began to create calamity in the nation by burning the cities, villages, mines, places where Vedas are chanted, storage places and others."

श्रीसुबोधिनी:–नरको भगवता मारित इति अपचितिं कुर्वन् क्षुद्रः केनापि न प्रतिपक्षतया विचार्यत इति राष्ट्रविप्लवं कृतवान् यथा सर्वमेव राष्ट्रं नष्टं भवति। नाशमेवाह **पुरग्रामेति**। राष्ट्रविप्लवो यथा भवति, तथेति सर्वक्रियासु सम्बध्यते। **पुराणि** नगराणि। **ग्रामा** अल्पाः। **आकरा** रत्नादिस्थानानि। **घोषा** आभीरग्रामाः। लौकिकास्त्रिविधा निरुक्ताः। वैदिकातिदोषसिद्ध्यर्थं घोषा उक्ताः। **वह्निना** वह्निदाहेन। अनेन चौर्येण दाहो निरूपितः। अन्यथा वह्निपदं व्यर्थं स्यात् ।।३।।

अग्निना उपद्रवमुक्त्वा पर्वतैराह **क्वचित्स शैलानुत्पाट्येति**।

SRI SUBODHINI: Narakaasura was killed by our Lord. He was a good friend of Dwivida. Hence Dwivida wanted to take revenge. Usually, the petty and the "low character" persons, do not think properly and rightly, while taking revenge, as to how (i.e. through what method and means), and as to whether their actions of "revenge" are right or wrong! Being "petty minded", they do not think about this at all. Being an enemy, they resort to all types of wrong ways to take revenge and Dwivida also, being "petty", began to destroy the nation. How did he do? This is being explained by stating, that he destroyed big cities, small villages, mines of precious stones and others, the villages of cowherds where the "wealth" of cows is looked after! In this way, three types of "worldly" materials are mentioned. By the use of the word "Ghosha" (chanting), it is stated, that he destroyed the places, where the "Vedas" are chanted (thus incurring this "sin"). In all these places, he put fire, silently – as the word used here is "Vahni" (set fire) and not "Agni" (fire).

After describing the "predatory" nature of his actions, through "fire", through the next verse, the

difficulties caused by him, through "mountains" and others.

क्वचित्स शैलानुत्पाट्य तैर्देशस्थानचूर्णयत्।
आनर्तान्सुतरामेव यत्रास्तेऽमित्रहा हरिः ॥४॥

VERSE 4 Meaning: "He used to shatter dwellings and people in places, by lifting and throwing big mountains! He was creating pronounced destruction in the territory of Aanarta, as Sri Hari (our Lord), who is the enemy of his friend, was staying here."

श्रीसुबोधिनी–स्थानादुत्पाट्य देशोपरि पातयित्वा देशस्थानचूर्णयदिति। सुतरामेव भगवदीयानित्याह **आनर्तान् सुतरामेवेति**। तत्र हेतुः। यत्रास्ते नरकघाती गोविन्दः ॥४॥

जलकृतोपद्रवमाह **क्वचित्समुद्रमध्यस्थ** इति।

SRI SUBODHINI: He used to lift the mountains from their fixed places, and threw them on the dwellings and territories and shattered them to smithereens! Usually, he concentrated his destructive activities in the territory of Aanarta, where the devotees of our Lord, resided. The main reason for this was, that our Lord, Sri Krishna, whom Dwivida considered as the killer of his friend Narakaasura, lived in this territory.

Through the next verse, the trouble created by Dwivida, through "water" is being described.

क्वचित्समुद्रमध्यस्थो दोर्भ्यामुद्धृत्य तज्जलम् ।
देशान्नागायुतप्राणो वेलाकूलानमज्जयत् ॥५॥

VERSE 5 Meaning: "Sometimes, he went into the middle of the sea, and, through his two huge hands, lifted these waters of the ocean, and made the nearby

territories get drowned! He was able to do this type of destruction, as he had the strength of 10,000 elephants."

श्रीसुबोधिनी–दोर्भ्यामुद्धृत्येति बाह्वोः स्थूलता निरूपिता। देशान् समुद्रतीरस्थान्। आपाततः केनापि मारयितुं न शक्य इति वक्तुं **नागायुतप्राण** इत्युक्तम्। दशसहस्रहस्तिबलः। वेलाकूले यस्येति मज्जेने सौकर्यमुपपत्तिश्चोक्ता ॥५॥

साधारणानामुपद्रवमुक्त्वा वैदिकानामप्युपद्रवमाह **आश्रयमानृषिमुख्या-नामिति।**

SRI SUBODHINI: The "huge" gross nature of both of his hands are referred to. The word "territories" (Desaan) refers to the nearby places/territories. This monkey had the strength of 10,000 elephants, and through this, what is indicated is that, no one can destroy him easily. In this way, through the "sea water", all the nearby territories were flooded and drowned.

After describing the difficulties caused to the "ordinary" persons, through the next verse, the difficulties caused to the "Vedic" scholars and priests are described.

आश्रमानृषिमुख्यानां कृत्वा भग्नवनस्पतीन् ।
अदूषयच्छकृन्मूत्रैरग्नीन् वैतानिकान् खलः ॥६॥

VERSE 6 Meaning: "This sinner, did not get satiated even after creating so much sorrow to others! He destroyed the trees and plantations of the noble sages and their "Aashrams" (dwelling places) and he threw excreta, urine into their sacrificial fires and materials to pollute the same."

श्रीसुबोधिनी–तेषां पूर्तस्येष्टस्य च नाशं करोतीति वक्तुं भग्नवनस्पतीन् कृत्वा **वैतानिकान्** वैदिकान् अग्नीन् गार्हपत्यादीन् अदूषयत्। नन्वेवं कृते स्वस्य कः पुरुषार्थः, न हि ब्राह्मणा नरकस्यान्यस्य वा द्विष्टा भवन्ति, तत्राह

खल इति। दुरात्मायम्। अतो निष्प्रयोजनमपि परोपतापार्थं करोतीति ॥६॥

देशोपद्रवं पृथिव्यप्तेजोभिरुक्त्वा, वैदिकान् देशस्थानपि निरूप्य, अन्यान् स्त्रीपुरुषसाधारण्येन तदुपद्रुतान् निरूपयति **पुरुषान्योषितो दृप्त** इति।

SRI SUBODHINI: He was destroying the "sacrifices" (Yagnas) of the noble sages. He was destroying the trees in their "Aashrams". He polluted the "sacrificial fire" (of Agnihotra) through throwing into them materials such as excreta, urine etc... What did he achieve due to these actions? Especially, when these peaceful Brahmins were not in any way inimical to him or to anyone else? Then, why did he give them, this type of trouble? Answering this, it is said, that this monkey was a "sinner" (Khala), given to cruel "inner mind", and due to this nature, he was used to give sorrow to others, without any reason!

After explaining the "sorrow" perpetrated by this monkey to the territories (land) and through water and fire and also the sorrow heaped on the Vedic scholars and noble sages, through the next verse, the sorrow given by him to the other ordinary persons, both male and female, is being described.

पुरुषान् योषितो दृप्तः क्ष्माभृद्द्रोणीगुहासु सः।
निक्षिप्य चाप्यधाच्छैलैः पेशस्कारीव कीटकम् ॥७॥

VERSE 7 Meaning: "This proud and egoistic monkey, threw both the male and female citizens into the deep caves of the mountains and closed the openings of these caves, with huge stone boulders! – like the bumblebee imprisons the "worm" in it's house!"

श्रीसुबोधिनी–सहस्थितान् तत्सङ्गभङ्गार्थं रसं च बीभत्सयितुम्। **दृप्त** उच्छृङ्खलः। क्ष्माभृतः पर्वतस्य द्रोणीगुहासु द्रोण्यां उभयपर्वतमध्ये गुहासु च 'अत्र रमध्व'मितिउपहसन्निक्षिप्य अप्यधात्। शैलैस्तदुपरि पर्वतान्

आरोपयति। तथाकरणे हेतुमाह **पेशस्कारीव कीटकमिति**। स हि स्वस्मरणेन स्वतुल्यः कीटो भवत्विति तथा करोति, तथायमपि विश्वस्यैव मदात्मकता भवतु, न भगवदात्मकतेति तथा कृतवान् ॥७॥

एवं सह्यमुपद्रवं निरूप्य, तदुपसंहरन् असह्यं निरूपयति **एवं देशान्विप्रकुर्वन्निति**।

SRI SUBODHINI: This monkey was obdurately violent, perpetrating all actions as per his will! He was desirous of breaking the families (i.e. men and women living together) and with a view to put obstacles in their "conjugal" relations, and also to "terrorize" them, he threw them into the caves of mountains and told them to live and enjoy themselves there! He used to make fun of them too! He, then, closed the openings of these caves, by placing huge rock boulders – like the bumblebee does, by bringing worms, into it's own house, to make the worm, like itself! In the same way, this monkey was so "egoistic" that, he wanted to convert the entire universe, like himself! He never could decipher that THIS UNIVERSE IS THE DIVINE EXPRESSION OF OUR LORD – MADE BY HIM, LIKE HIMSELF! – IN HIS OWN DIVINE "SWAROOPA" – FORM! How did he get so much intoxicated, with such an inordinate pride? He was egoistic and predatory (Dripta) by nature!

After explaining all these "tolerable" sorrow, this "topic" is ended, through the following verse, after explaining his "intolerable" sorrow-giving actions!

एवं देशान् विप्रकुर्वन् दूषयंश्च कुलस्त्रियः ।
श्रुत्वा सुललितं गीतं गिरिं रैवतकं ययौ ॥८॥

VERSE 8 Meaning: "In this way, creating all round sorrow at all places, this monkey violated the

chastity of noble family ladies, and once he went to the Raivata mountain, hearing beautiful songs."

श्रीसुबोधिनी–असह्यमेतत् **दूषयंश्चेति**। इतरदूषणं न दोषायेति कुलपदम्। अनेन नरकगृहाद्भगवता समानीतास्ता इति तथा करोतीति सूचितम्। एवमुत्कृष्टे पापे तेनैव मरणार्थं स्वयमेव समुद्यत इत्याह **श्रुत्वा सुललितं गीतमिति**। यथा सर्वे विषयास्तेन निराकृताः सर्वेषाम्, तथा सुललितमपि गीतम्। मयि स्थिते को वा गायतीति तन्निराकरणार्थं रैवतकं ययौ। तेनैव गीतानुमानात् ॥८॥

ततो गीतकर्तारं दृष्टवानित्याह **तत्रापश्यदिति**।

SRI SUBODHINI: His action of violating the chastity of noble family ladies was "intolerable". These women were brought by our Lord, from the houses of Narakaasura and that is why, this monkey committed this heinous crime on them! Through all these actions, the "sins" committed by him, got increased, daily and the "pot of sin" was now full! This "sinful" nature, prompted him to die by himself (or to get destroyed)!

At this time, he heard very sweet songs but, being an animal, he did not have the knowledge about appreciation of good music. Yet, due to the beautiful nature of the songs themselves, and attracted by them, he went to the Raivata mountain, with a view to destroy these "songs" (as he is prone and used to destroy everything good). He asked the question as to "who is there, when I am present in this place"? He was intent on attacking the person, who was singing, so beautifully! Hence, he came to this Raivata mountain, from where, the music was heard.

After going there, he saw the person who was singing. This is being described through the next verse.

तत्रापश्यद्यदुपतिं रामं पुष्करमालिनम्।
सुदर्शनीयसर्वाङ्गं ललनायूथमध्यगम् ॥९॥

VERSE 9 Meaning: "He saw there our Lord Shri Balarama, who is the master of the Yadu clan, seated in the middle of very beautiful women, having worn a garland of lotus flowers."

श्रीसुबोधिनी–तस्य मात्सर्योत्पत्त्यर्थं रामस्य दशगुणान्वर्णयति। एतावन्त एव गुणा इति। तत्रादावैश्वर्यं दृष्टवानित्याह **यदुपतिमिति**। यादवानां स्वामी। स्वामिचिह्नानि बिभर्तीति। तथा ज्ञानं परिचयोऽप्यस्तीति वा। अनेन कर्तुमकर्तुमन्यथाकर्तुं सामर्थ्यमुक्तम्। इदं लौकिकम्। अलौकिकमाह **राममिति**। विभक्तवीर्यत्वात्। सर्वलोकानुरञ्जनमपि तस्यासाधारणो गुणः। स्वरूपतः कार्यतश्चोत्कर्ष उक्तः। **पुष्करमालिनमिति**। कमलमालया लक्ष्म्या वृत इति ज्ञापयन् भूषितत्वमाह इत्यैश्वर्यादयस्त्रय उक्ताः। सुष्ठु दर्शनीयानि सर्वाण्यङ्गानि यस्येति। सौन्दर्येणशरीरकीर्तिरुक्ता **ललनायूथमध्यगमिति**। बहिः कीर्तिरुक्ता। शोभाजनितेयं कीर्तिरिति ॥९॥

SRI SUBODHINI: Shri Balarama was eager that this monkey should get "envy and jealousy" and for the sake, a description of the 10 virtues of Shri Balarama is being given. He saw, the first instance. "opulence" (Aiswaryam), by seeing which, he knew that Shri Balarama was the master of the Yadavas as he was wearing the "signs and symbols" of the master of the Yadavas! This also indicated that Shri Balarama had the power of "DOING, NOT DOING AND DOING DIFFIRENTLY" actions of every type! Now, a description of His "super-natural" virtues is being given. He is "Raama" and due to this, He confers "bliss" on the entire Universe! This is His "extraordinary" virtue! In this way, the glory of His Divine form and task has been mentioned.

He was seen wearing the garland of lotus flowers. In this way "ornamented and dressed up", all His three qualities, such as opulence etc. have been indicated. He was so very beautiful to be seen in every way! This beauty indicated the "fame" of His beautiful Divine "body"! He was now seen seated in the middle of beautiful ladies – thus indicating his outside "fame", which has got originated, due to the beauty and brilliance of the "outside" situation.

गायन्तं वारुणीं पीत्वा मदविह्वललोचनम् ।
विभ्राजमानं वपुषा प्रभिन्नमिव वारणम् ॥१०॥

VERSE 10 Meaning: "He was Shri Balarama, intoxicated with the "Vaaruni" wine, singing, with eyes expressing the intoxicated state. He now looked like the "ruttish" elephant, with all His Divine parts and limbs, being seen as very brilliant."

श्रीसुबोधिनी–गायन्तमिति। स्वानन्दपूर्णता ज्ञानफलरूपा निरूपिता। **वारुणीं पीत्वेति।** देहविस्मरणं ज्ञानफलं द्विविधमप्युक्तम्। मदेन विह्वले लोचने यस्येति बहिर्ज्ञानदृष्टिः विह्वला वैराग्यफलरूपा निरूपिता। **विभ्राजमानं वपुषेति।** विगतभ्राजनं वा विशिष्टभ्राजनं वा विकलतया उभयमपि वैराग्यकार्यं भवति। शरीरेण विराजमानम्। ततो वैराग्यस्वरूपमाह **प्रभिन्नमिव वारणमिति।** स ह्यमर्यादो भवति, यः प्रकर्षेण भिन्नः स्रवन्मदः। एवं कारणफलसहिताः षड्गुणा भगवति निरूपिताः ॥१०॥

एतादृशमपि दृष्ट्वा स्वदौष्ट्यं प्रकटितवानित्याह **दुष्टः शाखामृग** इति।

SRI SUBODHINI: Through the use of the word "singing" (Gaayantha) "the fullness of the bliss of His own spiritual wisdom" (Jnāna) is indicated. He was singing, after imbibing the "Vaaruni" wine – thus showing the "result" of true "Jnāna", being the "forgetfulness" of one's "body"! In this way, the two

kinds of "results" of spiritual wisdom (Jnāna) have been described. Through "Mada" (intoxication), the eyes were looking "bewitched" – this indicates His "renunciation" (Vairagyam), through the "vision of spiritual knowledge" (Jnānadrishti) in the outside. His body was "fully illumined and brilliant". He now looked like the "ruttish" elephant, whose "ruttish" liquid was flowing copiously – thus Shri Balarama looked "disorderly". In this way, six qualities have been referred to as belonging to Shri Balarama!

Even after seeing "such" Shri Balarama, Dwivida began to manifest his bad nature, and this is being described through the next verse.

दुष्टः शाखामृगः शाखामारूढः कम्पयन् द्रुमान् ।
चक्रे किलकिलाशब्दमात्मानं सम्प्रदर्शयन् ॥११॥

VERSE 11 Meaning: "This evil monkey got up on the trees and began to shake them and he showed his own body fully, while making noge sounds of derision and audacity!"

श्रीसुबोधिनी–भगवन्तं दृष्ट्वा किलकिलाशब्दं चक्रे। तज्जातीयशब्दः तादृशः। यदा स्वस्मिन्महत्त्वबुद्धिर्भवति, तदा स्वजातिशब्दं कुर्वन्ति। प्रकृते तु भगवन्तमपि दृष्ट्वा तथाकरणे हेतुर्दुष्ट इति। दोषस्तस्य सहज इति ख्यापयितुं **शाखामृग** इति। भूमिं भूरुहं वा नाश्रयति, किन्तु शाखा एव। शाखां चारूढ इति स्वल्पः स्वस्थाने स्थितो मत्तो भवतीति सूचितम्। **द्रुमान् कम्पयन्निति**। स्वाश्रयाश्रयाणामप्यवगणना निरूपिता। तादृशस्येश्वरावगणना युक्तेति। निलीय रसजननार्थमपि तथा कुर्यादिति पक्षं व्यावर्तयितुमाह **आत्मानं सम्प्रदर्शयन्निति**। स्वस्वरूपं गुह्यदेशं वा ॥११॥

अल्पस्यैवंकरणमयुक्तमिति भण्डमिव तं दृष्ट्वा केवलेन तेन क्षोभो न भवेदपीति **स्त्रीणां** हास्यमाह **तस्य धाष्ट्यं कपेर्वीक्ष्येति।**

SRI SUBODHINI: On seeing our Lord Shri Balarama, the monkey began to make his usual roaring sound! – which is typical of monkeys! When a monkey is proud, then it makes such type of noise! Due to his bad nature, even after seeing our Lord, he made this sound. His nature was bad, and here this "bad" nature is indicated, through the use of the word "the animal of the branches" (Saakaamriga) i.e. he does not take refuge on the "trees" of this earth, but only on the "branches". Petty minded people, even though they are enjoying very petty positions or status, usually, become "proud" and "egoistic"! This is what is indicated by the action of this monkey sitting on a "branch" of the tree! He began to shake the trees – indicating that very "bad" people give trouble, even to those, who give them "refuge and support"! i.e. they are ungrateful! In view of this, these type of "bad" persons are bound to ignore and insult our Lord also! i.e. this monkey has behaved, as per his nature and attitude only! The monkey was showing all his parts, in this way, including his "private" parts!

It is indeed inappropriate for a petty animal to do all these "acts"! The ladies who were present there, with a view to see, that our Lord Shri Balarama did not feel hurt, began to laugh away, and this is described in the following verse.

तस्य धाष्ट्यं कपेर्वीक्ष्य तरुण्यो जातिचापलाः ।
हास्यप्रिया विजहसुर्बलदेवपरिग्रहाः ॥१२॥

VERSE 12 Meaning: "These ladies, who by their very nature were full of desires, on seeing the uncouth actions of this monkey, began to laugh! As they liked this humorous situation, and as they belonged to Shri Balarama!.

श्रीसुबोधिनी–तस्यापराधकरणाद्वध्यस्य। **कपेस्तुच्छजीवस्य**। धार्ष्ट्यं तथाकरणम्। वीक्ष्य। **तरुण्यो** जात्यैव चपलाः, वयोऽपि स्वभावोऽपि तासामस्थिरतां सम्पादयतीति। हास्यमेव प्रियं यासामिति इन्द्रियान्तःकरणधर्मोऽपि तादृश इति। बलदेवस्य निर्भयस्य पूर्वोक्तस्य वा परिग्रहाः विवाहिताः स्त्रियः सर्वथा निर्भयाः। अनियामकानां चतुर्विधगुणानां विद्यमानत्वात् विजहसुः। रामस्तु न किञ्चिदुक्तवान्, गणनाया एवाभावात्। ॥१२॥

उभयमपि स्वस्य हीनत्वापादकमिति तासामवगणनां कृतवानित्याह **ता हेलयामासेति**।

SRI SUBODHINI: This monkey had committed a grave offence and was fit to be killed. But as he was a "petty" animal, the ladies present there, who were by their very nature, full of "desires", unstable in their minds, due to their young age and situation, began to laugh – as they liked this "laughable" situation! As they were married to Shri Balarama and hence, fearless, they now gave up all their controls and began to laugh loudly! Of course Shri Balarama did not say anything, as He considered this action of the monkey as "undeserving" of His attention!

The "laughter" of these ladies and the "ignoring" by Shri Balarama – both these actions made the monkey feel, that he was being considered as "petty and low"! Hence he began to insult the ladies, through his actions, as per the following verse.

ता हेलयामास कपिर्भ्रूक्षेपैः सम्मुखादिभिः ।
दर्शयन् स्वगुदं तासां रामस्य च निरीक्षतः ॥१३॥

VERSE 13 Meaning: "This monkey, while Shri Balarama was watching began to insult the ladies by showing his "back", showing the raised eyebrows on his

face, coming near to them and indulged in various acts of provocation."

श्रीसुबोधिनी–अवहेला मुखतः जातिचेष्टाभिरपीत्याह। भ्रूक्षेपैः **तिर्यक्** निरीक्षणयुक्तैः। सम्यक् मुखं यत्रेति सम्मुखादिभिर्विकारैः। परितोऽग्रतश्च हेलनमुक्त्वा पृष्ठतोऽप्याह **दर्शयन्स्वगुदं तासामिति।** तूष्णींभावेनावगणित इति रामस्याप्यवहेलनं कृतवानित्याह **रामस्य च निरीक्षत** इति। निरीक्षतः सतस्तासामपि निरीक्षतीनां सतीनाम्। दर्शने सर्वेषां साधारणस्यापि सङ्कोचो भवति। अस्य तु तथात्वेऽपि न जातमिति दोषं वक्तुं वर्णितम् ॥१३॥

ततो विचारमकृत्वैव अल्पदोषे अल्पैव शिक्षेति वा ज्ञापयितुं पाषाणप्रक्षेपमात्रं कृतवानित्याह **तं ग्राव्णेति।**

SRI SUBODHINI: This monkey was ignoring and insulting the ladies in many ways. He did this, through his face, which is natural to the monkeys! He raised his eyebrows, came before them and did provocative actions! He showed his back to them and in this way not only insulted the ladies, but also ignored and insulted Shri Balarama. Shri Balarama was quietly seeing all these actions along with the ladies. By seeing such actions, even ordinary persons will feel hurt and peeved (bashful), but the monkey never felt anything wrong! In this way, he committed offences to our Lord Shri Balarama!

Shri Balarama, without much thinking, thought that this monkey deserves only "petty" punishment for this "petty" offence! Hence he hurled some stones on the monkey – this is described through the following verses.

तं ग्राव्णां प्राहरत्क्रुद्धो बलः प्रहरतां वरः ।
स वञ्चयित्वा ग्रावाण मदिराकलशं कपिः ॥१४॥

गृहीत्वा हेलयामास धूर्तस्तंकोपयन् हसन् ।
निर्भिद्य कलशं धृष्टो वासांस्यास्फोटयद्बलम् ॥१५॥

VERSES 14 and 15 Meaning: "Angered by his actions, Shri Balarama, who is the best among those who can hit, aimed few stones at the monkey to hit him. This bad and cruel monkey saved himself from being hit by these stones, and snatched away the wine receptacle from Shri Balarama. He then began to laugh at Shri Balarama by way of insulting him! This made Shri Balarama get more anger and in this process, the monkey broke the wine receptacle too! He then began to tear the clothes of the ladies and came before Shri Balarama, provocatively flexing his muscles like wrestlers in a ring, and called out to Shri Balarama to fight with him."

श्रीसुबोधिनी–वानराः कृतोपकारा दयाविषयाश्चेति उपेक्षां परित्यज्य किमिति ग्राव्णा प्राहरत्, तत्राह क्रुद्ध इति। क्रोधे तस्याल्पस्य महदतिक्रमो हेतुः। अनावेशात् हलमुशलस्मरणात्पूर्वं सर्वं कृतवान्। तेन नाविचारकृतो दोषः। **बल** इति। तस्य माहात्म्यं ज्ञात्वापि स्वस्य बलिष्ठत्वादेव तथा कृतवान्। काकादिष्विव केवलं निवारणार्थतां प्रहरणस्य निवारयति **प्रहरतां वर** इति। ततस्तेनैव व्यथितो भवेदिति तथा प्रकारं कृतवान्। स तु पूर्वं परमेश्वरस्य भक्त आसीदिति भगवत्कृपयैव तस्य जातं सामर्थ्यमनुवदति **स वञ्चयित्वेति**। तस्योद्धतस्य स्वत एव मरणार्थ प्रवृत्तस्य अपराधे असह्ये क्रोधान्मारणमिति वक्तुं तादृशमतिक्रममाह **ग्रावाणं वञ्चयित्वा मदिराकलशं गृहीत्वा हेलयामासेति**। यतो **धूर्तः**। पानव्यसनिनां तदपहारे महान् क्रोधो भवतीति जानाति। अपकारार्थं नेदं करणम्, किन्तु कोपयन्। केवलं कोपार्थताप्रदर्शनार्थं हसन्। तर्हि पानार्थं नयन भविष्यतीत्याशङ्क्य अग्रे तत्कृतं चरित्रमाह **निर्भिद्येते**। कलशं निर्भिद्य। तथा कृते जीवनमपि गमिष्यतीति शङ्कभावायाह। ततः स्थापितानि जलक्रीडोत्तरं परिधेयानि स्त्रीणां बलस्य च वासांसि च निर्भिद्य, बहुधा छित्त्वा, ततो बलमास्फोटयत्। मल्ल इव युद्धाकारणार्थं बाहुस्फोटं कृतवान् ॥१४॥१५॥

नन्वल्पः कथमेवं करोतीत्याशङ्क्याह **बलवानिति**।

SRI SUBODHINI: Shri Balarama now thought, that the "monkeys" had done, in the earlier incarnation, a lot of help to Shri Raama, and they deserve, by the very nature of their birth, "compassion". But as offences have been committed now, Shri Balarama hit the monkey, through few stones! Shri Balarama got anger also, due to these inappropriate actions of this monkey. The monkey was petty and he was also insulting. Thus getting "anger" was, indeed appropriate. But as the "full ingress" of our Lord's power was not present in Him, Shri Balarama did not take recourse to His "plough" weapon. He just took few stones and hurled them on this monkey. This action was done by Shri Balarama, without much thought! As He is Lord Balarama and more powerful than this petty monkey – even then, the Lord did His action in this way only. He just threw few stones, as if He was trying to make few crows to flee away. Despite His ability to hit hard, Shri Balarama resorted to this action only! He thought that this monkey will get "tired" with this action only! He wanted to avoid giving more "special and gruesome" punishment! Shri Balarama also remembered the fact, that Dwivida was a devotee of our Lord Shri Raama. Due to this, He had got great capacity and power with the grace of our Lord. But this capacity and power had "over-powered" him to the extent that, he got ready now, to deserve to be killed by the Lord and hence, he did all these types of "offensive" and "intolerable" actions! All his "offensive" actions were designed to make Shri Balarama get anger, so that he will get killed, as a result of such actions!

This monkey saved himself from these stones, which were hurled at him. He took away the vessel of wine of Shri Balarama and began to derisively laugh at Shri

Balarama's discomfiture! Usually, this type of behaviour really makes anyone angry, especially when one's own vessel of wine is snatched away! Shri Balarama also knew, that this monkey had done all these, only to raise His anger! Moreover, the monkey also laughed out, so that Shri Balarama will get upset! Did the monkey take away this wine vessel, with a view to drink wine? Not at all! He, instead, broke this vessel, and all the wine was lost on the ground! Did he not, then, think that along with the "flow" of this wine, perhaps his life also will be lost? To remove this doubt, it is said, that this monkey did not get this type of thought at all, even for a moment. Due to this, he began to commit further "offences"! Shri Balarama and His wives had kept fresh clothes, to be worn, after their "play" of games in the water. This monkey began to tear away these clothes. Later, like a wrestler, he flexed his muscles before them, and began to call out to Shri Balarama, to come and fight with him!

Despite being petty, why did he do this type of offensive action? This doubt is removed through the following verse.

कदर्थीकृत्य बलवान् विप्रचक्रे मदोद्धतः ।
तं तस्याविनयं दृष्ट्वा देशांश्च तदुपद्रुतान् ॥१६॥

VERSE 16 Meaning: "This monkey, thinking himself to be very strong, puffed up with pride, began to insult, further, Shri Balarama, who on seeing all these actions of the monkey, which were very insulting and on remembering the various types of "sorrow" inflicted by this monkey, in the territories and places, began to think (the course of action)."

श्रीसुबोधिनी–ननु बलोऽपि बलवान्, नहि तुल्येऽप्येवं क्रियते, तत्राह **कदर्थीकृत्येति।** तुच्छीकृत्य। तदपि स्वमनस्येवेति वक्तुमाह **मदोद्धत** इति।

विचक्रे अपकारं कृतवान्। ततो बलः विचारपूर्वकं भगवदाविष्टः तद्बधार्थं यत्नं कृतवानित्याह **तं तस्याविनय**मिति। वस्तुतस्त्विदं द्वारमात्रम्, मुख्यस्तु अपराधः तदुपद्रुतान् देशान् विलोक्येति। यद्यपि पूर्वं दृष्टम्, तथापीदानीं स्मृतमित्येके। इदानीमेव भगवदावेश इति। तस्य चापरोक्षज्ञानमेव सर्वत्रेति इदानीमेव दृष्टेति युक्तम् ॥१६॥

भगवता सहैव मुसलादीनामप्यागमनात् मुसलं हलं च तज्जिघांसया आधत्त। आयुधवच्चिह्नार्थमग्रहणमाह क्रुद्ध इति।

SRI SUBODHINI: If this monkey is a strong one, then Shri Balarama also is a very strong person. Even among persons of the same power and capacity, this type of "insulting" is not done at all! On this, it is said, that this monkey was intoxicated with "ego and pride", through which, in his mind, he regarded Shri Balarama as his inferior and petty. Due to this, he began to insult Shri Balarama. at this time, the "ingress" of our Lord Shri Krishna took place in Shri Balarama and, he now, began to think about the killing of this monkey. He saw the lack of humility on the part of this monkey. But this lack of humility is only a "door towards an offence". The real "offence" of this monkey was the considerable "sorrow", which he had engineered in all the places, earlier! It is said that at this time, Shri Balarama got the "ingress" of our Lord's powers into Him. But, we should remember, that Shri Balarama had always this "Divine ingress" and knowledge about our Lord in Him. That is why, it is said here, "having seen all these" - this is indeed appropriate!

On the "ingress" of our Lord's power into him, his weapons such as the "plough" etc. came to Him. He now "wore" and accepted them, with a view to kill this monkey. He did not wear them like the weapons worn

as symbols or signs. This is being described through the following verse.

क्रुद्धो मुसलमाधत्त हलं चारिजिघांसया ।
द्विविदोऽपि महावीर्यः शालमुत्पाट्य पाणिना ॥१७॥

VERSE 17 Meaning: "Shri Balarama, who was very angry, with a view to destroy the enemy, took in His hands the weapons of the "pistle" (Musala) and the "plough". Dwivida also, through one hand, uprooted a Sal tree, and and through this, he showed, that he also was a great warrior. He got ready to fight with this tree."

श्रीसुबोधिनी–भक्तत्वशङ्काव्यावृत्त्यर्थमरीति। चकारात् अन्येऽपि धर्मा भगवता आविष्कृता इति अलौकिकं बलमपि ज्ञातव्यम्। तावतापि न निवृत्त इति अक्लिष्टकर्मत्वं भगवतो वदन्नाह **द्विविदोऽपी**ति। युद्धं वक्तुं तस्य प्रसिद्धनामग्रहणम्। **महावीर्य** इति। रामायणादौ तत्पराक्रमो निरूपितः स्मार्यते, युद्धस्मरणाभिनिवेशाय। एकेन पाणिना शालवृक्षमुत्पाट्येति बलस्य कार्यम्, न तु केवलं प्रशंसापरमिति ज्ञापयितुम् ॥१७॥

SRI SUBODHINI: In this verse, the word "enemy" (Ari) has been used to indicate, that Dwivida was no longer a "Bhaktha" (devotee) at this time – but he is an "enemy"! The word "Cha" used here denotes, that our Lord had also shown or manifested his "other" qualities together with His "supernatural" strength and powers. Even after seeing all this, this monkey did not desist from his opposition.

In this way, explaining our Lord's nature of "doing everything without much effort" (Aklishtakarma), it is said, that "even Dwivida was also strong". Dwivida wanted to fight! In the "Ramayana", all his various exploits have been described in detail. With a view to make us remember all his "previous" exploits, the monkey

Dwivida has been referred to here as "great warrior" (Mahaveeryaha). He took, through one of his hands, by uprooting a huge "Sal" tree – thus showing his immense strength. All this has been told to tell us the "facts" only, and not for "praising" this monkey.

अभ्येत्य तरसा तेन बलं मूर्धन्यताडयत् ।
तं तु सङ्कर्षणो मूर्ध्नि पतन्तमचलो यथा ॥१८॥

VERSE 18 Meaning: "Dwivda came quickly near to Shri Balarama and hit him on the head with the huge Sal tree. But Shri Balarama regarded this only as the falling of a small tree on a huge mountain! (i.e. no effect or harm)."

श्रीसुबोधिनी–अभ्येत्य निकटे समागत्य, **तरसा** रामोद्यमात्पूर्वमेव **तेन** शालेन **मूर्ध्नि प्रदेशे अताडयत्,** गृहीत्वैव लकुटेनेव ताडितवान्। बलपदाच्छ्रोतुर्भयाभावः **सूचितः**। ततस्तन्निराकरणमाह **तं तु** सङ्कर्षण इति। पर्वते वृक्षप्रक्षेपः न पर्वतस्य भयजनक इति। मूर्ध्नि पतन्तमपि वृक्षं यथा **अचलः** पर्वतो गृह्णाति ॥१८॥

SRI SUBODHINI: Dwivida came near to Shri Balarama, and before Shri Balarama could react or take action, he hit on the head of Shri Balarama, with this "Sal" tree – as though he was beating him, with a stick! Our Lord Shri Balarama's holy name of "Bala" has been given only with a view to give courage to the "hearer" of this holy name i.e. not to have any fear at all! Afterwards, with a view to remove any fear or doubt from the mind of the listeners, it is said, that Shri Balarama regarded this "hit" only, as a small tree falling on a huge mountain i.e. there was no fear at all in His mind. In this way, this "hitting" did not create any fear or hurt at all in His mind!